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# Studies In Greek Prepositional Phrases

*διά, ἀπό, ἐκ, εἰς, ἐν.*



## A DISSERTATION

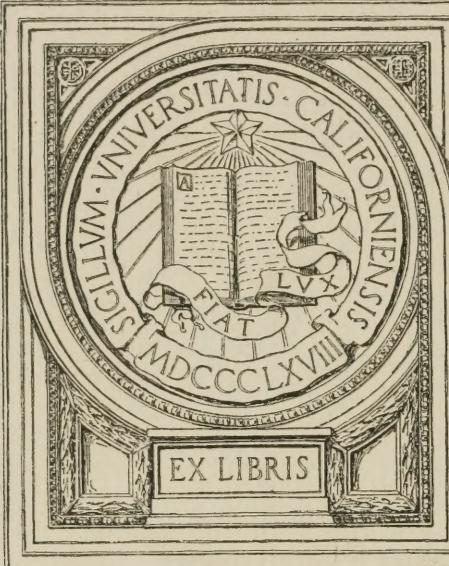
SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND  
LITERATURE IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY  
(DEPARTMENT OF GREEK)

BY

EMILY HELEN DUTTON

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## PREFACE

I wish to take this opportunity gratefully to acknowledge my indebtedness to the members of the classical department of The Uni-

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## ERRATA

*Corrections  
made  
J.T.A.*

- ✓ P. 6, note 17, read *eis* for *ois*
- ✓ P. 6, note 18, read *ōvτων* for *εντων*
- ✓ P. 37, l. 12, read *aiōvos* for *aiōvōs*
- ✓ P. 92, note 17, read Ar. *de* for *Arde*
- ✓ P. 105, l. 28, read *eis* for *ēis*
- ✓ P. 150, l. 12, read *ēv* for *ēb*
- ✓ P. 155, l. 29, read *eis* for *ēis*
- ✓ P. 156, l. 10, read *κατά* for *κατὰ*
- ✓ P. 161, l. 33, read *τῶν* for *τῷν*
- ✓ P. 202, l. 14, read *πίνειν* for *πίνειν*

N.—Nauck, *Tragicorum Graec. Fragmenta*.

RP—Ritter-Preller, *Historiae Philosophiae Graecae*, 8th ed. Goethae, 1898.



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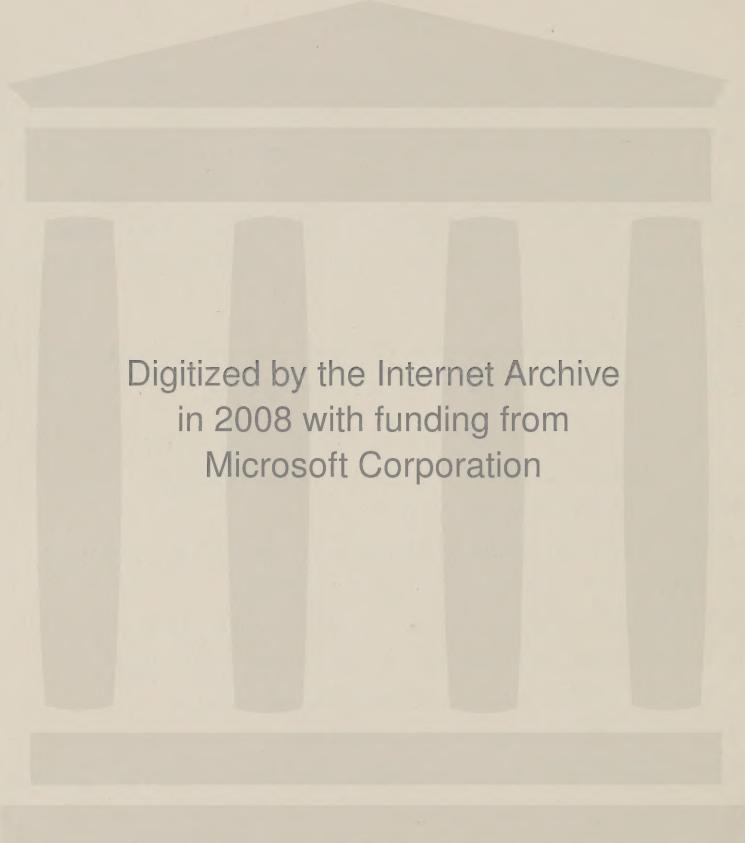
## PREFACE

I wish to take this opportunity gratefully to acknowledge my indebtedness to the members of the classical department of The University of Chicago with whom I have studied,—to Professors Abbott and Capps now of Princeton University, to Professors Hale, Buck, Merrill, and Tarbell, and especially to Professor Paul Shorey, at whose suggestion and under whose general direction this dissertation has been prepared.

The abbreviations used will ordinarily be understood from the context. The following are noted for convenience:

- Anth. Lyr.—*Anthologia Lyrica*, ed. Bergk-Hiller, 1877.  
B. L.—Butcher and Lang, translation of the Odyssey.  
Diels<sup>2</sup>—*Vorsokratiker*, 2te Aufl.  
GMT.—Goodwin, *Syntax of Moods and Tenses of the Greek Verb*.  
K—Kock, *Com. Att. Frag.* Leipzig, 1880-1888.  
K. G.—Kühner-Gerth, *Gramm. d. griech. Sprache*, 1898.  
L. L. M.—Lang, Leaf and Myers, translation of the Iliad.  
L. and S.—Liddell and Scott, Greek-English Lexicon.  
N.—Nauck, *Tragicorum Graec. Fragmenta*.  
RP—Ritter-Preller, *Historiae Philosophiae Graecae*, 8th ed. Goethae, 1898.

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## TABLE OF CONTENTS

Introduction, pp. 1—13.

### PART I

*διά*

Introduction, p. 14.

A. Homer.

- I. Prepositional idioms. A. c. Gen. a) With nouns, p. 15; b) With adjectives, p. 16. B. c. Acc. a) With nouns, p. 16.

II. Temporal, p. 17.

III. Adverbial, p. 17.

IV. Tags. A. c. Gen., p. 17; B. c. Acc., p. 18.

V. Use of preposition. Variation between Gen. and Acc., p. 18.

B. Literature after Homer.

A. c. Gen.

- I. Idiomatic phrases. a) With nouns, p. 18; b) With pronouns and adjectives, p. 19.

II. Proverbial phrases, p. 20.

III. Technical. 1. Military, p. 20. 2. Legal, p. 20. 3. From the field of Rhetoric, p. 21. 4. Of Games, p. 21.

IV. Temporal. 1. Phrases for day and night, season, etc., mainly of extent through a period of time, p. 21. 2. *διά χρόνου* and related phr. mostly of an interval of time, p. 22. 3. Adv. Phr. of continuance, p. 22.

- V. Adverbial. a) With nouns: 1. Mainly abstractions, p. 24. 2. *διά* c. gen. of medium of communication expr. manner, p. 26. b) With adjectives: 1. Almost or quite pure adverbs, p. 26. 2. Quantitative phr. of space or time, p. 26.

VI. Periphrasis. a) With verbs of motion, p. 29; b) With verbs of being and related verbs, p. 30.

VII. Noteworthy uses of preposition: 1. Instrumental, p. 31. 2. Distributive, p. 32. 3. Pregnant, p. 32. 4. Plastic, p. 32.

B. c. Acc.

- I. Idiomatic phrases, p. 32.

II. Abstractions, really causal but sometimes with adverbial force, p. 32.

III. Pronominal expressions, p. 33.

### PART II

*ἀπό*

Introduction, p. 34.

A. Homer.

- I. Idiomatic phrases, p. 34.

II. Temporal, p. 35.

III. Adverbial, p. 35.

IV. Tags. 1. Military, p. 35. 2. Semi-tech. from the race-course, p. 36.

3. Literal, but slight id. tinge, p. 36. 4. Lit. and plastic, p. 36. 5. Pronominal, p. 36. 6. Lit. but elsewhere idiomatic, p. 36.

V. Noteworthy uses of the preposition: 1. Local, p. 37. 2. Partitive, p. 37. 3. Temporal, p. 37.

- B. Literature after Homer.
  - I. Idiomatic phrases. a) With nouns, p. 37; b) With adj. of quantity, p. 39.
  - II. Proverbial phrases, p. 40.
  - III. Technical. 1. Military, p. 41. 2. Legal, p. 41. 3. Political, p. 41. 4. From the race-course, p. 41. 5. From the field of games, p. 41. 6. From the field of religion, p. 41.
  - IV. Temporal. 1. Of the starting point in time: a) With nouns, p. 42; b) With pronouns, p. 43. 2. Of immediate consecution, p. 43.
  - V. Adverbial. a) With nouns, p. 43; b) With adjectives, p. 44; c) With participle, p. 45; d) With articular adverb, p. 45; e) Adv. phrases of direction, p. 46.
  - VI. Noteworthy uses of preposition: 1. Instrumental, p. 46. 2. Causal, p. 46. 3. Pregnant, p. 46. 4. Plastic, p. 46. 5. Of the starting-point, p. 46. 6. Metaphorical motion from, p. 46. 7. Change from one condition to another, p. 46. 8. Of a state of separation, p. 47. 9. *ἀπό* and *ἐκ* in antithesis, p. 47. 10. Of price or value, p. 47.
  - VII. Local designations, p. 47.
  - VIII. Phrases of comparison with *ὡς* and *ὡσπερ*, p. 48.

### PART III

*ἐκ*

Introduction, p. 49.

- A. Homer.
  - I. Idiomatic phrases: a) With nouns, p. 50; b) With adjectives, p. 50.
  - II. Elliptical phrases, p. 50.
  - III. Temporal. 1. Of the starting-point: a) With nouns, p. 50; b) With pronouns, p. 50. 2. Of immediate succession, p. 51. 3. Of a date, p. 51.
  - IV. Tags: 1. Military, p. 51. 2. Literal and plastic, p. 51. 3. Lit. but might easily have become phr., p. 52. 4. Miscellaneous, p. 52.
  - V. Noteworthy uses of preposition: 1. Local, p. 52. 2. Partitive, p. 52. 3. Material, p. 52. 4. Succession, p. 52.
  - VI. Prepositional compounds, p. 53.
- B. Literature after Homer.
  - I. Idiomatic phrases: a) With nouns, p. 53; b) With adjectives, p. 55; c) With participles, p. 56.
  - II. Proverbial, p. 56.
  - III. Technical: 1. Military, p. 57. 2. Legal, p. 57. 3. Political, p. 58. 4. From the field of Rhetoric, p. 58. 5. Of logic, p. 58. 6. From the race-course, p. 59. 7. From navigation, p. 59. 8. From the field of religion, p. 59.
  - IV. Elliptical, p. 59.
  - V. Temporal. 1. Of the starting-point: a) With nouns, p. 60; b) With adj., p. 62; c) With pronouns, p. 62. 2. Of immediate consecution, p. 63. 3. Of a date, p. 63. 4. *ἐκ χρόνου* c. adjectival modifier, p. 63.
  - VI. Adverbial. a) With nouns, p. 64; b) With adj.: 1. Almost or quite pure adv., p. 69; 2. Quantitative expressions of space or time (only partly adverbial), p. 73; c) With participles, etc., p. 74; d) With articular adv., p. 75. e) Adv. phr. of direction, p. 76.

- VII. Noteworthy uses of preposition. 1. Of change from one condition to another, p. 77. 2. Of an existing situation or plight, p. 78. 3. Of means or instrument, p. 78. 4. Causal, p. 78. 5. Of origin, p. 78. 6. Of source, p. 79. 7. Of agent viewed as source, p. 79. 8. Of separation or removal, p. 79. 9. Partitive w. added meaning of choice or distinction, p. 79. 10. Of material, p. 79. 11. *έκ* and *ἀπό* in interchange and antithesis, p. 79. 12. Plastic, p. 79. 13. Local w. idiomatic tinge, p. 79. 14. *έκ* where simple Gen. would suffice, p. 80. 15. Of succession, p. 80.
- VIII. Pronominal expressions, p. 80.
- IX. Local designations. 1. Noun of place omitted, p. 81. 2. Descript. *έκ* phrases, p. 81. 3. Article omitted, p. 81.
- X. Phrases of comparison, p. 81.

## PART IV

*eis*

Introduction, p. 82.

## A. Homer.

- I. Prepositional idioms: a) With nouns, p. 82; b) With adjectives, p. 84.
- II. Elliptical expressions, p. 84.
- III. Temporal. 1. Of a limit in time determining a period, p. 84. 2. Extent of time, p. 85. 3. Setting a date, p. 85.
- IV. Adverbial and temporal, p. 85.
- V. Tags. 1. Military, p. 86. 2. Local designations slightly idiomatic, p. 86. 3. Familiar and freq. local desig., p. 86.
- VI. Noteworthy uses of preposition. 1. *eis* after verb of motion c. acc. of person, not of going 'against' but simply 'to' the person, later *ώς*, p. 87. 2. *eis* within reach of, p. 87. 3. Pregnant, p. 87.

## B. Literature after Homer.

- I. Idiomatic phrases: a) With nouns, p. 87; b) With adj., p. 92.
- II. Imprecations and curses, p. 96.
- III. Proverbial, p. 97.
- IV. Technical. 1. Military, p. 98. 2. Legal, p. 100. 3. Political, p. 102. 4. Commercial, p. 102. 5. Fishing, p. 102. 6. From the race-course, p. 102. 7. From athletics, p. 102. 8. From games, p. 103.
- V. Elliptical, p. 103.
- VI. Temporal. 1. Of a limit in time determining a period, p. 104. 2. Extent of time, p. 105. 3. Setting a date, p. 105. 4. Phr. c. *χρόνος*, p. 107. 5. Adverbial: a) With nouns, p. 107; b) With adjectives, p. 107; c) With participle, p. 108; d) With temporal adv., p. 108.
- VII. Adverbial phr. (For temp. adv. phr. v. *supra*). a) With nouns, p. 109; b) With adjectives, p. 112; c) With participles, p. 117; d) With adverbs, p. 117; e) Adv. phr. of direction, p. 117.
- VIII. Quantitative idioms, p. 120.
- IX. Periphrasis type. 1. Verbs of motion with *eis* and an abstraction, p. 121. 2. Affinity of certain verbs for *eis* in fig. expressions. *βλέπειν eis*, *ἐλαύνειν eis*, *ἔρχεσθαι*, etc., *eis λόγον*, *λόγους*; *καθίστημι*, tr. and intr., *πεσεῖν eis*, *φέρειν eis*, p. 123.

- X. Noteworthy uses of prep. 1. *εἰς* of tendency, end or purpose, sometimes half idiom, or half adverbial, p. 127. 2. To express relation, meaning 'in regard to,' 'in respect to,' 'as to,' 'concerning,' p. 129. 3. *εἰς* where dative might have been used, p. 130. 4. *εἰς*= 'against,' p. 130. 5. *εἰς* of tendency towards, not purpose, p. 130.
- XI. Pronominal expressions: a) To such an extent, p. 130; b) To the same place, p. 131; c) Temporal, p. 131; d) Use of prep., p. 131.
- XII. Local designations. 1. Places in the Athenian market named from the wares sold, p. 131. 2. Noun of place omitted, p. 132. 3. Omission of article, p. 132.

## PART V

*ἐν*

Introduction, p. 134.

## A. Homer.

- I. Prepositional idioms: a) With nouns, p. 135; b) With adjectives, p. 138; c) With demonstrative, p. 139; d) With participle, p. 139.
- II. Proverbial expressions, p. 139.
- III. Technical: Military, p. 139; From the race-course, p. 140.
- IV. Elliptical, p. 140.
- V. Temporal, p. 140.
- VI. Adverbial, p. 140.
- VII. Tags. 1. Military, p. 140. 2. Expressions meaning 'in the heart,' 'in the mind,' etc., p. 141. 3. Local designations: a) 'in the house, the halls,' terms for parts of the house, p. 142; b) Of the place of a wound, p. 143; c) Miscellaneous, p. 143.
- VIII. Local use transferred to Abstractions, p. 144.
- IX. Noteworthy uses of prep., p. 145.
- X. *ἐν δέ* as adv., p. 145.
- XI. Prepositional compounds, p. 145.
- B. Literature after Homer.
- I. Idiomatic phrases: a) With nouns, p. 145; b) With adjectives, p. 156; c) Pronominal, p. 160; d) With participles, p. 161.
- II. Imprecations and curses, p. 162.
- III. Proverbial, p. 162.
- IV. Technical. 1. Military, p. 164. 2. Legal, p. 165. 3. Of forms of punishment, p. 166. 4. From the field of politics and government, p. 166. 5. From the field of rhetoric and logic, p. 167. 6. Commercial, p. 167. 7. From the field of athletics, p. 168. 8. Musical, p. 168.
- V. Elliptical, p. 168.
- VI. Temporal: a) Phrases for day and night, time of day, season, p. 170; b) With *χρόνος* expressed or understood, p. 171; c) Expressions for various periods of life, p. 172; d) General phrases of time, p. 173; e) Pronominal, p. 174; f) With participle in adv. force, p. 174; g) With articular adv. without *χρόνῳ*, p. 175; h) With articular adv. partly temporal, partly spatial, p. 176.
- VII. Adverbial: a) With nouns, p. 177; b) With adjectives. 1. Neut. adj. c. *ἐστι* impersonal, p. 183. 2. Adj. c. *ποιεῖσθαι, τίθεσθαι* *ἐν*, p. 184. 3. Other adv. phr. with adjectives, p. 185; c) With articular adverbs, p. 191; d) Adv. phr. of direction, p. 192.

- VIII. Periphrasis type. 1. a) Abstractions c. *εἴναι ἐν, γίγνεσθαι*, etc., p. 193; b) Similarly verbal nouns and expressions, p. 195; c) *ἐν* of a pursuit or calling, *εἴναι* usu. expressed or implied, p. 196. 2. Local use transferred to abstractions, p. 196. 3. Affinity of certain other verbs for *ἐν* in periphrasis and allied phenomena. a) Abstractions c. *ἔχειν, ποιεῖσθαι*, etc., p. 197; b) *τιθέναι, τίθεσθαι ἐν*, 'to reckon, regard, consider as,' p. 198; c) *καθίστημι ἐν*, trans., intr., p. 199; d) *ἐν νόῳ ἔχειν*, p. 199; e) *πιπτεῖν ἐν*, p. 199.
- IX. Noteworthy uses of preposition. 1. Instrumental, p. 199. 2. Circumstantial but mainly causal, p. 200. 3. *ἐν* of attendant circumstance, p. 200. 4. *ἐν*=Lat. *coram*, p. 200. 5. Forensic *ἐν*, p. 201. 6. *ἐν*=Lat. *penes*, p. 201. 7. Of the object of the action or feeling, p. 202. 8. Idiomatic, p. 202. 9. Plastic, p. 202.
- X. Pronominal expressions. 1. Personal pronouns, p. 202. 2. Demonstratives, p. 202. 3. Relatives, p. 203. 4. *ἐν τοῖς* with superlatives, etc., p. 204.
- XI. Local designations. 1. Noun of place omitted. a) sc. *χωρίων*; b) sc. *χώρα*; c) sc. *κλίνη*, p. 204. 2. Half phrases or tags, p. 204. 3. Places in the Athenian market colloquially named from the articles sold, p. 205. 4. Omission of article, p. 205. 5. Fig. and semi-tech., p. 207. 6. Descriptive prep. phr. with art., p. 207.
- XII. Phrases of comparison: a) From the field of games, p. 208; b) From painting, p. 208; c) From various fields, p. 208; d) *ὡς ἐν* introd. an adv. expression, p. 208.
- XIII. Expansions and tags, p. 209.
- Bibliography, p. 210.



## STUDIES IN GREEK PREPOSITIONAL PHRASES

### INTRODUCTION

*διά, ἀπό, εἰς, ἐκ, ἐν.*

On the grammatical and etymological side prepositions have been fully discussed in the grammars, particularly those of Brugmann and of Kühner-Gerth. The use of prepositions by individual Greek authors has been the subject of numerous dissertations and articles (see accompanying bibliography), many of which are largely devoted to enumeration and statistical tables of the occurrence of certain prepositions in a given author. But there has not heretofore been made such a study of prepositional phrases as we propose, the main purpose of which is the consideration of Greek usage from the point of view of idiom. Several of the treatises referred to above include for one author, or a group of authors, a few of the uses here dealt with, so notably Lutz on the Attic orators; adverbial uses particularly are cited by Lina (for Plato), Helbing (Herodotus), Golisch (Thucydides), Sobolewski (Aristophanes). The idiomatic side is considered briefly in the introduction of textbooks of Greek composition where short lists of prepositional phrases are sometimes given. But none of these, nor even Auden's *Phrase Book*, cite the passages from which the phrases are drawn, and *ἀπαξ λεγόμενα* are not designated, but are given equal authority with frequently used expressions; they furnish, therefore, no basis for the study of any particular phrase, while all such lists are limited to the immediate purposes of the textbook. The best work on Greek idiom is still the old book of Viger, (1627) (ed. Hermann 1834), whose chapter on the prepositions most nearly approaches the attitude of this collection, which has been independently made and which, we trust, may, from its greater fullness, have added value in the field it covers.

The notes of certain editors are rich and suggestive in quotation and comparison of groups of related phrases and in the application of them to the interpretation of their author. This is true always of Jebb, so, too, of Starkie in his first edition of the *Wasps* (Macmillan 1897). All editions of Blaydes abound in such citations, but they are not always used to so good advantage as by Jebb and the comparisons are sometimes extended so far as to lose their aptness. It has been thought that such lists as are here given would furnish a convenient source of reference in the interpretation of authors that have not been edited by a Jebb or a

Blaydes. On the other hand, they may give help in Greek composition as being more complete not only than the phrase books, but in some cases than even any of the lexicons.

The field chosen for these studies is the period of classical Greek literature from Homer to the time of Aristotle. In order not to extend the limits of this paper unduly by dealing with the large class of technical phrases found in his works, Aristotle has not been included except for occasional passages that seemed interesting by way of comparison. Later literature has sometimes been drawn upon in the same way.

Similar collections have been made for all the prepositions throughout this period, and it is hoped that the rest may be published at a later date. In dealing with such a mass of material as has been collected, it is inevitable that there should be mistakes and omissions despite pains-taking endeavor. There is room, moreover, for difference of opinion in regard to the inclusion of certain phrases, but in questionable cases the intention has been to err on the side of fullness rather than otherwise, although the limits of such a paper as this preclude the claim of a thoroughly exhaustive treatment of the subject.

*διά* was selected first for discussion for the sake of considering in a preposition which governs more than one case, the historical relation of different cases.<sup>1</sup> *ἀπό* and *ἐκ* were taken in connection with each other because of their close kinship in meaning. *εἰς* and *ἐν* belong together, since they are really one preposition which appears in Attic in two forms.

A prepositional phrase, like an idiom, is not easy to define, but every one understands what an idiom is, and although no attempt will be made at a formal definition of the term prepositional phrase, yet the meaning here given it will be sufficiently clear from a statement of the criteria that have been employed in its use: an idiomatic,<sup>2</sup> proverbial,<sup>3</sup> or fami-

*‘διά’ in Attic prose and later Greek shows almost a reversal of the Homeric usage. Whereas in Homer *διά* c. acc. is frequent, later, owing to the disappearance with that case of the spatial and temporal uses, *διά* c. acc. becomes mainly restricted to the causal force, while the genitive is much more frequent and is used in nearly all idiomatic expressions.*

<sup>1</sup>E. g., δύ' οὐδενὸς ποτεῖν ‘to make of no account’ Soph. O. C. 584; διὰ γλώσσης (ἀεὶ) ἔχειν τι Eur. Andr. 95, parallel with ἀνὰ στόμα, cf. διὰ στόμα Ar. Lys. 855, διὰ στόματος Xen. Cyr. 1. 4. 25; ἀπὸ στόματος εἰπένιν, ‘to speak from memory’ Xen. Mem. 3. 6. 9; ἀπ’ οὐτος ὡδε γένοιτο Il. 18. 272 ‘heaven forbend,’ ἀπὸ θυμοῦ . . . . ἔσεαι Il. 1. 562 ‘you will be alienated from my heart,’ ἐκ θυμοῦ ‘from the heart’ ‘sincerely,’ Lat. *ex animo*, Il. 9. 343, Aesch. Ag. 48, so ἐκ φρενός, Aesch. Sept. 873, etc., cf. τὰπὸ καρδίας Eur. I. A. 475 (v. ἐκ, ἀπό, pp. 54, 38); ἐκ ποδός ‘out of the way’ Pind. Nem. 7. 67; ἐν ποσὶ ‘before our feet,’ i. e., ‘close at hand.’ Pind. Py. VIII, 32; Soph. Ant. 1327, etc.; ἐς δίσκουρα λέλειπτο, Hom. Il. 23, 523 ‘he was a whole disk-

liar tone,<sup>4</sup> metaphorical uses often repeated until the figurative meaning becomes associated with the phrase,<sup>5</sup> technical association,<sup>6</sup> frequent

cast behind,' *ἐς χεῖρας ἐλθεῖν*, etc., 'to engage in hand to hand conflict,' Aesch. Sept. 680, cf. *ἐν* Thuc. 4. 43. 2., etc., cf. extension by Eur. Her. 429, *εἰς χεῖρα γῇ συνῆψαν* 'they came close to land.' *πρᾶγμα*' *ἐς χέρας λαβόντα* of taking a matter in hand, undertaking it, Eur. Hec. 1242 cf. *διὰ χειρὸς ἔχειν* Thuc. 2, 13, *ἐν χειρὶ* (Plat. Theact. 172 E), *χεροῖν* (Soph. Ant. 1345), *χεροῖς ἔχειν* Hdt. 1. 35. 7. 5. (sing., dual and plural used with no apparent difference in meaning, cf. other phrases w. *χείρ v. infra*); *εἰς ὥρας* Od. 9. 135, 'every season as it comes around,' i. e., 'at the appointed time', cf. h. Hom. XXVI. 12, but *ἐς τὰς ὥρας* 'for all time to come,' 'hereafter,' Ar. Ran. 380, etc., *ἐν ὥρῃ* Od. 17. 176 'at the proper time,' Hdt. 1. 31. 'in due time,' 'in good season,' etc.; *ἐν παντὶ ησαν μή* Xen. Hell. 5. 4. 29, 'they were in extreme fear lest,' imprecations—*ἐς κόρακας*, Ar. *saepe*, *ἐς φθόρον*, Aesch. Sept. 252, *ἐς μακάριαν*, Ar. Eq. 1151, *ἐς δλβίαν* Com. Fr. adesp. 1092, *εἰς τύχον* (Menand.) *ἐς κεφαλὴν σολ* Ar. Pax 1063, cf. *ἐν κοράκεσσι καὶ ἐν φθόρῳ* Theogn. 833, etc., etc.

<sup>4</sup>E.g., *διὰ πυρὸς ἵεναι* Xen. Symp. 4. 16 (cf. Eng. 'to go through fire and water'); *σῶσαι ήμᾶς . . . ἐκ τρικυμίας τοῦ λόγου* Plat. Euthyd. 293 A; *δρκοὺς ἐγώ γνωνικὸς εἰς ὕδωρ γράφω* Soph. Fr. 742; *εἰς φρέατα τε καὶ πᾶσαν ἀπορίαν ἐμπίπτων* Plat. Theaet. 174 c, cf. *ἐν φρέατι* ib. 165 c (so *ἐπὶ*); *στῆναι ἐν τριβόδῳ* of a person in doubt, Theogn. 911, Plat. Legg. 799 c; *ἐν τῷ Καρὶ κινδυνεύειν* Eur. Cycl. 654, Plat., etc. It may be questioned whether proverbial phrases are really prepositional phrases, but they are of such closely allied interest as to warrant the inclusion here of those observed in the literature studied.

<sup>5</sup>E.g. *διὰ Σκαιῶν* Il. 3. 263; *ἐν ἀγκάλαις* (v. sub., *ἐν*, so *εἰς*, *ἐπὶ*); *ἀπ'* *όφθαλμῶν* Il. 23. 53 'away from their sight,' after Hom. in various uses, cf. *ἀπ'* *όμματος*, *όμμάτων* *ἔξ οφθαλμῶν*, *εἰς ὅψιν*, *εἰς πρόσωπον*, *εἰς ὄμμα*, *όμματα*, *ἐν οφθαλμοῖς* *ἐν ὄμμασι*, etc. Most of these and many similar expressions vary from a merely familiar or from a plastic and picturesque use to clear idioms. This is not a separate category, but idiomatic usages constantly start either in familiar or metaphorical expressions.

<sup>6</sup>In Hom. *ἀφ'* *ἴππων*, *ἴππων* always of fighting from the chariot, so *ἔξ ιππῶν* Il. 5. 163, *καθ'* *ἴππων* Il. 5. 111; 6. 232; *οὐκ ἀπὸ σκοποῦ . . . μιθεῖται*, Od. 11. 344 'not away from the mark,' so Xen. Symp. 2. 10, Plat. Theact. 179 c (*εἰρηκεν*), etc. *χερὸς ἐκ δοριπάλτου* 'on the right hand' Aesch. Ag. 116, so *εἰς δόρυ* 'to the right' Xen. Hell. 6. 5. 18, so with other preps. opp. *ἐπ'*, *παρ'* *ἀσπίδα*, *παρ'* *ἀσπίδος* (Aesch. Sept. 624); also *ἥξαν* *εἰς δόρυ*, 'rushed to arms,' so *εἰς ἀσπίδ'* *ἥξειν* Eur. Phoen. 1326, *ἐν ἀσπίσιν* 'in battle' Eur. Suppl. 572; *ἐν ὄρφνᾳ* 'in darkness'='at night' Pind. Ol. I. 73 *et saepe*, so *δι'* *ὄρφνας* Eur. Suppl. 994, but *ἐς ὄρφναν* Eur. H. F. 352 of the nether world; *ἐν ἀσφρόνῃ* 'in the kindly time' for 'at night'; v. sub. *ἐν*, history of phrases *ἐν σπαργάνοις*, *ἐν γάλαξιν*, p. 172, ftn. 134, original meaning entirely lost sight of in later use, so in late uses of *ἐν χρῷ*, p. 163, ftn., etc., etc.

<sup>7</sup>E.g., *ἀπὸ νίσσος* 'from the start' (of the foot-race) Il. 23. 758, *ἐν νίσσῃ* 'at the turning post' (of the chariot race) Il. 23. 338, 344; military terms: *οἱ ἀπ'* *οὐρᾶς* 'those from the rear' Xen. Hell. 6. 5. 18; *ἐκ τῶν ὅπλων* 'from the camp' Thuc. 1. 111; *παραγγέλλει* *εἰς τὰ ὅπλα* 'to arms,' Xen. An. 1. 5. 13; *ἐν ὅπλοις εἶναι* 'to be

repetition until the expression becomes or approaches a tag,<sup>7</sup> phrases used adverbially, often directly equivalent to an existing adverb; here the force of the preposition frequently fades until it serves merely as an instrument to turn the noun or adjective into an adverb.<sup>8</sup> The omission

under arms' Eur. Bacch. 303 *et saepe; ἐνι σταδίῃ* 'in close combat' Il. 7. 241, *ἐν τελέσοι* 'in squadrons' Il. 11. 730, etc.; *ἐν πλαισίῳ τέταχθαι* Thuc. 7. 78, cf. 6. 67., etc., *ἐν μετώπῳ* 'in line' often in Xen., etc.; legal: *δίκας ἀπὸ ξυμβόλων ὑμῖν δικαζομένους* Antiphon 138. 78; *ἐκ παρακλήσεως* Dem. 275. 143; *εἰς ἀνάκρισιν* Aesch. Eum. 365, Isae. VI. 13, etc., *οἱ ἐν αἰτίᾳ* Dem. 631. 36; also from the courts in the orators, *ἐν τῷ ἐμῷ ὥδατι*, 'in the time allotted to my speech,' Dem. 274. 139; political, *οἱ ἐν τέλει* of the magistrates Soph. Ai. 1352, similarly *οἱ ἐν ἀρχαῖς*, *οἱ ἐν δυνάμει*, *ἐν τιμαῖς*, *οἱ ἐν τοῖς πράγμασιν* of the public men; *ἐς ὀλίγους μᾶλλον κατέστησαν* 'set up a more oligarchical government' Thuc. 5. 81. 2, etc.—from various fields.

<sup>7</sup>In Homer particularly, large numbers of these have been collected, *v. infra*; in later literature cf. especially local designations omitting the article with familiar words, *οἶκος* with all preps., *so δόμος*, *ἀγορά*, etc., etc.

<sup>8</sup>E. g., *ἀπὸ σπουδῆς*, 'in earnest' Il. 7. 359; 12. 233; but Attic *διὰ σπουδῆς* 'hastily,' Eur. Bacch. 212, Thuc. 6. 69. 1, Xen. Hell. 6. 2. 28; *ἔξ ἀγχιμόλοιο* 'from near at hand' Il. 24. 352; *ἔξ αὐτοσχέδην* 'off-hand,' h. Merc. 55,—these three are not found afterwards. *ἐκ θυμοῦ v. supra. n. 2; ἐς τέλος* 'at last' 'finally' h. Merc. 462, Hes. Op. 218, 294, 664 often later, so *ἐς τελευτήν* 'at the end,' 'at last' h. Hom. VII. 29, Hes. Op. 333, Theogn. 201, Pind., Soph.; *ἐν μολῃ* 'rightly' 'duly,' 'fitly,' Il. 19. 186, Od. 22. 54, cf. Plat. Legg. 775 C, cf. the Homeric *κατὰ μοῖραν* constantly repeated; *ἐν ἡσυχίῃ=ἡσυχῶς* h. Merc. 356, cf. Hdt. 5. 92, etc. *ἐς αὔριον* 'to-morrow', Il. 8. 538, Od. 7. 318, but also 'until to-morrow' Od. 11. 351; *ἐς ὕστερον* 'thereafter', Od. 12. 126 the preposition has little force, cf. Hes. Op. 351, Hdt. 5. 41. 74, etc.; *ἐς ὅτισσον* 'in time to come', Od. 18. 122; 20. 199, cf. *ἐς τὸ ὅπιστον* mostly spatial, 'backwards' 'behind' Hdt. 4. 42, etc., *v. infra*. Numerous examples might be given of the fading of the prepositional force in such phrases. A few will suffice here, but there will be occasion again to mention further illustrations. *ἐκ παρέργου* Lat. *obiter*, Thuc. 1. 142. 9 does not differ from *ἐν παρέργῳ*; *ἐκ* Plat. Polit. 300 A, *ἀπὸ τύχης*, Lysias 21. 10; *ἐν τύχῃ* Aesch. Ag. 685, *κατὰ τύχην saepe*, etc. vary little as far as the meaning of the preposition is concerned; so *ἐκ βίας* 'by force' Soph. Ph. 563, *διὰ βίας* Plat. Phileb. 58 A and the frequent *πρὸς βίαν*; *ἐς τὸ λοιπόν* 'for the future' Aesch. Pers. 526, etc., *εἰς τὰ λοιπά* Menand. Sam. 434 (Capps) (perhaps *metri causa*), *ἐκ τοῦ λοιποῦ* Xen. Hell. 3. 4. 9, etc., *ἐκ τῶν λοιπῶν* Isocr. XVII. 15, Plato, might be replaced by *τὸ λοιπόν*, *τὰ λοιπά*, or *τοῦ λοιποῦ* except where it would interfere with the metre. In Eur. Phoen. 1210, *τοῦτ' εἰς ὑποπτον εἴπας*, the phrase has become a pure adverb and the preposition merely expresses manner. So prepositions with adverbs often add no meaning to the simple adverb, but the same expression may show the force of the preposition at any time (cf. *supra*, *ἐς αὔριον*, *ἐς ὅψε* merely 'late,' Thuc. 8. 23. 2, but id. 3. 108.3 'until late' and many others); both uses of such phrases are usually found and it is natural to think that they started in cases where the preposition was needed and that afterwards it became so associated with the adverb that it was used when not necessary, but this cannot be proved by historical evidence.

of the article,<sup>9</sup> the ellipsis of the noun,<sup>10</sup> the absence of a modifying genitive are often indicative of the familiarity of an expression.

The variation of phrases is one of the interesting points to be noted and may sometimes be a sign of idiomatic tendency. Singular, dual and plural occur with no difference in meaning.<sup>11</sup> Different prepositions with the same noun expressing virtually the same meaning show a blunting of the original force of the preposition which may be due to a feeling for the phrase as a whole.<sup>12</sup> Often a wide variety of phrases denote the same idea.<sup>13</sup>

<sup>9</sup>Cf. familiar English, ‘to town’ ‘to market,’ etc., and see below large classes of similar local designations in Greek. (v. also Gildersleeve, Synt. Class. Gk. Part II. §§ 568, 569). But it is not only in such spatial uses that the lack of the article serves as a criterion of familiarity, but throughout these pages it will be seen that the article is commonly omitted in idiomatic phrases, although the same phrase often varies in this respect.

<sup>10</sup>E. g., *ἐκ*, *εἰς*, *ἐν* with a genitive which is not governed by the preposition but is commonly explained (but v. n. *ἐν* p. 168) as depending on some familiar omitted noun like *οἶκος*, *δόμος*, *ιερόν*, etc., are familiar from Homer on (v. *ἐκ* pp. 50, 59, 60, *εἰς* pp. 84, 103, 104 *ἐν* pp. 140, 168, f). Interesting cases are *ἐκ γειτόνων* ‘from the neighbours’ or ‘next door’; also *καστιν οὐκ ἐν αὐτῷ* Ar. Vesp. 642 v. *ἐν* p. 169. Certain frequently recurring nouns of place which may be easily supplied are often omitted, as *χωρίον*, *χώρα*, *γῆ*, etc.

<sup>11</sup>Cf. n. 2, *ἐν χειρὶ χεροῖν, χεροῖ ἔχειν*; n. 3, *εἰς τὸ λοιπόν, τὰ λοιπά, ἐκ τοῦ λοιποῦ, τῶν λοιπῶν*; Hom. Il. 11. 789 ὁ δὲ πελέσται *εἰς ἀγαθὸν περ* ‘for his profit’ (cf. 9. 102 also sing.), but 23. 305 *μυθεῖτ’ εἰς ἀγαθὰ φρονέων* where the plural cannot be explained on metrical grounds; sometimes the plural refers back to a plural antecedent, sometimes it suggests a repetition of the act or a recurrence of the conditions, but there are not infrequent cases which admit no such explanation.

<sup>12</sup>This has been illustrated above (n. 8) under adverbial phrases. Temporal adverbial phrases also give some interesting variations, particularly for ‘by night’ and ‘by day.’ The preposition may at any time retain its meaning but ‘at night’ is expressed by *διὰ νύκτα* Hom. Il. 8. 510; 10. 101; Od. 19. 66; (cf. *ἔπι νυκτὶ* Il. 8. 529), later the gen. Plat. Criti. 117 *Ε μεθ’ ἡμέραν καὶ διὰ νυκτός*; Theogn. 460 *πολλάκες ἐκ νυκτῶν*; Aesch. Cho. 288 *ματαλούς ἐκ νυκτῶν φόβους* (cf. Od. 12. 286) (the pl. here is probably due to a recurrence of the conditions); *εἰς νύκτα* Aesch. Suppl. 769 (but Thuc. I. 51. 3, ‘until night-fall’); *ἐν νυκτὶ* Aesch. Ag. 653, etc.; so *ἀπὸ μέσων νυκτῶν* ‘at midnight’ Ar. Vesp. 218; ‘at even’ *ἀφ’ ἐσπέρας* Ar. Vesp. 100, *εἰς ἐσπέραν* Ar. Pl. 998; *ἐξ ἡμέρας*, ‘by day’ Soph. El. 780 parallel with *νυκτός* ‘by night’; *ἐν ἡμέρᾳ* Eur. Bacch. 488 referring back to *μεθ’ ἡμέραν* in 485 and contrasted with *νύκτωρ*; Tro. 446, balanced with *νυκτός*. But in the early poetry the night appears to be thought of as an object which may be gone through (cf. sub. Hom. frequent use of *διὰ νύκτα* w. verbs of motion); perhaps this notion is behind *διὰ νυκτός* in Anth. Lyr. Ion. 2. 7; so the winds arise “out of the night” Od. 12.286, and in Aesch. Cho. 288 there may be a slight suggestion of the coming of the fears “out of the night.” If the use of the local prepositions in such phrases began in this conception the transition to the meaning “at night” was easy and the extension of the use could readily

Certain verbs have a marked affinity for certain prepositions in figurative expressions, an appreciation of which often assists in interpreting a given passage (cf. e. g. Jebb on Soph. Ajax 799). This is often only a periphrasis and may sometimes be resorted to for metrical reasons; but it regularly adds some meaning to the idea which would be given by the simple verb and this meaning may at any time be pressed, increasing the idiomatic tone which is commonly present. Hence such cases are included here, although many of them are not strictly phrases and for this reason there is no attempt to treat them exhaustively.

*diá* c. gen., usually of an abstraction, is frequent with a more or less colorless verb of being or motion<sup>14</sup> as a periphrasis for the action or state which might be described by the verb indicated by the noun in the phrase. *eis* shows *πεσεῖν eis*,<sup>15</sup> *φέρειν eis*, *eis λόγοις*, *λογότην c.* *ἔρχεσθαι* and similar verbs; *καθίστημι eis* tr. and intr., "to bring into," "to come into," "to be in a given state,"<sup>16</sup> also with *ἐν* but less often; a like periphrasis is seen in verbs of motion with *eis* and an abstraction,<sup>17</sup> a favorite device of Euripides both for increasing the poetic effect and for the sake of the metre.

A very large class is *εἶναι ἐν*, *γίγνεσθαι ἐν*<sup>18</sup> with abstractions, with verbal nouns, and with adjectives merging into adverbial phrases.

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follow. Variation of preps. may be *mētri causa*, so instead of the usual *ἀφ'* *ἵππων*, we have the variants *ἐξ* *ἵππων* and *καθ'* *ἵππων* in the Iliad (v. *supra* n. 5). Examples might be greatly multiplied, but may be found in the text by cross-reference.

<sup>14</sup>Instances are given under nn. 2, 4, 5, but may best be seen in the text.

<sup>15</sup>E. g. Eur. Hel. 978 *ἔλθειν διὰ μάχης σῷ συγγόνῳ*, Soph. Ant. 742 *διὰ δίκης ιῶν πατρί*, 'engaging in controversy with' cf. Thuc. 6. 60. 3, 'to go to law,' Soph. O C 905 *εἰ μὲν δὶς ὅργης ἥκον* (vb. nearly=εἴναι), Eur. Or. 757, *διὰ φόβου γὰρ ἔρχομαι* so διὰ πόθου etc., etc.; w. *εἶναι*, *γίγνεσθαι*, *ἔχειν*, *λαβεῖν*,—Ar. Ran. 1412 *δῖς ἔχθρος οὐδετέρω γενήσομαι*; Ar. Eccl. 888 *κεὶ γὰρ δὶς ὄχλου τοῦτον ἔστι*, 'to be' or (c. *γίγνεσθαι*) 'to become troublesome', Thuc. and Plato; Hdt. 1. 206, *πάντως μᾶλλον ή δὶς ἡσυχίης εἶναι*.

<sup>16</sup>E. g. 'to fall into evil' 'misfortune,' 'extremity,' *eis ὑπνον πέσην* Soph. Ph. 826, so *ἐν ὑπνῷ πεσεῖν* Pind. Is. IV. 41, cf. old Eng. 'to fall on sleep' Eur. frg. 140 *eis κρωτ'* cf. Eng. 'fall in love,' *eis ὀργὴν πεσεῖν* Eur. Or. 696 'to fall into a rage.'

<sup>17</sup>E. g. Thuc. 1. 82. 4 *ἐς ἀπόνοιαν καταστήσαντας αὐτοὺς*, 'making them desperate,' so *eis ἔχθραν*, *κινδύνον*, *αἰσχύνην*, etc., but intr. Thuc. 7. 67. 4 *ἐς ἀπόνοιαν καθεστήκασιν* 'became desperate', etc.

<sup>18</sup>E. g. *eis τέρψιν εἶμι* Eur. I. T. 797, *eis ἀθυμίαν ἀφίκεσθ'* id. Bacch. 610, *ἔτεις θαύματ'* *ἔλθειν* Ion 248, *eis χρείαν c. gen.* *ἔλθειν* Alc. 719, etc.

<sup>19</sup>E. g. *ἐν ἀθυμίᾳ ἥσαν* Thuc. 6. 41. 2, cf. *ἐν παντὶ c. gen.* 7. 55. 1 *ἐν παντὶ δὴ ἀθυμίᾳς ἥσαν* 'in utter despair,' *ἐν φρονήματι ὄντες c. inf.* 'aspiring to' id. 5. 40. 3; *ἐν ὁρμῇ ἀετῶν* Xen. An. 2. 1. 3; *ἐν καλῷ ἔστι* Eur. Her. 971; *ἐν εὐμαρεῖ ἔστι* id. I. A. 969, etc., etc.

Also ἔχειν, ποιεῖσθαι, τίθεσθαι ἐν<sup>19</sup> mainly with abstract notions, "to hold, regard, consider as."

A more or less idiomatic *ἐκ* type denotes change from one condition to another, e. g. Soph O T 454, *τυφλὸς γὰρ ἐκ δεδορκότος.*

*ἀπό* and *ἐκ* of immediate consecution in time begin with *ἀπὸ δεῖπνου* 'immediately after supper' in Il. 8. 54, and continue in Hdt. 1. 126 *et sacpe, ἐκ δεῖπνων* Eur. Hec. 915, *ἐξ ἀρίστου* Xen. Hell. 4. 8. 18, etc.

Pronominal expressions vary from mere tags to real idioms.

Some uses of prepositions with idiomatic tone, even though not quite phrases, are noteworthy, e. g. *ἀπὸ κάλω παραπλεῖν* Thuc. 4. 25, 'to sail from' or 'by a rope,' i. e. 'to be towed along the shore'; *ἀπό* with pregnant force, *χρύσειον ἀπὸ ραυστῆρος στῆσαι*, Anth. P. 7.5 'from a hammer,' i. e. 'to set up a statue in beaten gold.' Half cases are seen in *εἰς* of the metaphorical end or purpose and others. Other phenomena allied to various phrases under consideration are also added.

These tests have not been so strictly applied to Homer, but under the head of tags are grouped many frequently occurring expressions, some of which develop into phrases, others which might have done so but did not, others which gain interest from their mere repetition, and still others which occur in Homer and not in later literature. Partly for this reason and partly for convenience of comparison, Homeric usages have been kept separate from those of later times and a section devoted to them will precede each chapter.

The object of this paper is by no means theoretical, as is perhaps already evident from this statement of the class of material included. Theories of the development of the use of various prepositions from original local or spatial meanings are set forth in the grammars and in special treatises on the subject and need not be here dealt with in detail. Whatever may seem probable as to the way in which these uses would be likely to grow up, the question arises how did they in fact develop? The only foundation for an answer to this question must be obtained from the actual instances as they occur in literature from Homer down. The evolution of the Greek language as we know it starts in Homer. Much has already happened before that time, but, however plausible a theory may be, we cannot really go back of the Iliad. If, therefore, an idiom is found already developed in Homer or evidently on the way to become an idiom, it has been traced to its source for the purposes of Greek literature.

<sup>19</sup>E. g. ἀλογίη ἔχων Hdt. 6. 75, ἐν αἰσχρῷ θέσθαι τι Eur. Hec. 806, cf. Soph. Ph 875, etc. v. ἐν pp. 184, 197 f.

A moment's consideration of our own or any other language will remind us that the origin of an idiom frequently cannot be defined or explained, and, in most cases, is at any rate soon forgotten. Often the original force early becomes blunted or almost wholly lost. Its meaning however, as commonly used, is of prime importance for the understanding of the language. This may best be seen in Greek by an examination and comparison of the usages in chronological order from the time of their earliest appearance in literature. This we have considered our chief aim. The material herewith presented is therefore arranged in accordance with this purpose. Thus the first mention of a phrase gives its earliest occurrence, unless it begins in Homer, when it is so stated in the text. Except that it has proved more convenient to group together Aeschylus, Sophocles, Euripides and Aristophanes, and Herodotus and Thucydides, the only violations of the chronological order are clearly made for immediate comparison of like uses.

Each preposition has a brief etymological and grammatical introduction,—following the grammars, chiefly Kühner-Gerth—in which is presented the usual classification into spatial, temporal and metaphorical uses. The purpose of this is merely to clear the way and to put in convenient form before the reader the general force and use of the preposition as a whole. This grouping is thereafter mainly disregarded and no attempt is made to pursue any theory beyond the presentation of the material in historical sequence under specific phrases in such order as their meanings suggest.

The sections on Homer and the early literature are classified substantially as follows: (1) Phrases which seem to be real idioms, whether with a noun, adjective or participle. (2) Phrases less clearly idiomatic, but approaching idioms, or the apparent beginning of phrases which later developed real idiomatic force. (3) Technical expressions from various fields of human life, (4) Elliptical phrases, (5) Temporal and adverbial expressions, (6) Tags, more or less idiomatic, or plastic, picturesque and pleonastic, local designations and others, especially those connected with later phrases, (7) Special uses of the preposition.

In general the arrangement of the phrases from later literature is similar, with such additions and variations as develop naturally out of the material, although certain difficulties present themselves in its selection and classification. Literal uses merge off into idiom and the idiomatic feeling may not always be recognized. The vividness of the Greek imagination and language leads to frequent expressions that are only plastic and picturesque, but sometimes to our mind approach idiom.

Some of these, as has been seen, are quoted. It is not always easy to distinguish unusual and peculiar uses of the preposition from real phrases and numerous cases of this kind are given as of related interest. On the other hand, many phrases quoted may be subject to the criticism that it is the use and meaning of the substantive or adjective governed by the preposition rather than the phrase which is discussed or which is the ground for its citation. Sometimes this has been noted (cf. *ἐν ἀγῶνι* in Hom.), but usually the meaning of the noun and the phrase are so closely interwoven that no effort has been made to separate them. So many phrases start in metaphorical uses of nouns with a preposition that it is not always clear when such cases become phrases; many prepositional expressions have been rejected as merely metaphors, others have been included where the idiomatic force might be a matter of opinion.

Phrases resist hard and fast categories and are therefore often difficult to classify. Almost any given phrase that occurs many times really belongs under several categories. This is frequently true of adverbial phrases, many of which will be found under other heads. Comparison of kindred phrases, which has been considered one of the aims to be sought, also occasionally interferes with a logical arrangement. But it has seemed to be on the whole easiest to group together, under some one of the types in which they are included, phrases in which a preposition governs the same word and to give cross references under other headings. Large groups are arranged alphabetically where this does not interfere too seriously with the chronological order.

A few typical instances may serve to illustrate further the character of the information that is gained from these studies.

A definite answer may be given, for example, to such questions as whether *ἐν* with *ἀρχή* is used only in the singular to mean 'in the beginning' (although *κατ'* *ἀρχάς* in this sense is regular), and only in the plural<sup>20</sup> to mean 'in office',—Plat. Legg. 671 A has *ἐν ἀρχαῖς* 'in the beginning,' Thuc. II.37.3, Isae. VII.34, *ἐν ἀρχῇ* "in office"<sup>21</sup>, although both these uses are rare; yet the singular is used with *εἰς* (particularly with *καθίστασθαι* of entering upon office) and *ἐπὶ* (Ar. Pol. 1284<sup>b</sup> 2 *γενέσθαι* *ἐπ'* *ἀρχῆς*).

<sup>20</sup>It is noticeable that *ἀρχαῖ* meaning 'officers,' Plat. Rep. 460 B *et al.* has *οἱ* *ἐν ἀρχαῖς* as a variant, a sense which is arrived at only by way of a different meaning of the noun, i. e. 'those in power, in office.'

<sup>21</sup>L. and S. give neither of these.

The history of certain phrases is well known, as of the Homeric *εἰς μέσον τιθέναι* (Il. 23. 704), *ἐν μέσῳ κεῖσθαι* (Il. 18. 507) of a prize set up or lying in the midst for which all may contend, recurring a number of times in Attic<sup>22</sup> and always suggesting the ancient custom. Their familiarity and Homeric association make it almost a matter of surprise to find each of these phrases actually occurring but once in Homer. Even a stereotyped expression, like "standing in the midst to speak," gains some interest from the consciousness of its history from Homer on, while the mere collection and comparison of other idiomatic uses of *ἐν μέσῳ* and *εἰς μέσον*<sup>23</sup> for instance, throw light upon the meaning of some of the passages.

*ἐν ἀνθρώποις* with a superlative, or related notion, (colloquial "in the world") has a continuous history beginning in Homer, which, so far as we know, has never been so fully traced. It seems to start in Od. 1. 391, *ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τείνχθαι* and appears in Theogn., Soph., Eur., Hdt., Andoc., Antiphon, Xen., Plato, Aesch., Dem., (v. *ἐν* p. 146, f.) often with a partitive genitive, as Theogn. 273, *τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις*. The best known and most striking case is Plato, Lys. 211 E, *τὸν ἄριστον ἐν ἀνθρώποις ὅρτυγα* 'the best quail in the world.' The usage is also extended to *ἔξ ἀνθρώπων*.

*ἐν ἀνδράσιν* although found in Homer, does not gain idiomatic force until Euripides, who uses it frequently meaning "to count as a man," an idea which seems to come not merely out of the characteristic significance of *ἀνήρ*, but to be helped by the fusion of other expressions, cf. Hdt. 3. 120, *σὺ γὰρ ἐν ἀνδρῶν λόγῳ* (sc. *εἰ*), Eur. Andr. 590, 591, *σὺ γὰρ μετ' ἀνδρῶν, ὡς κάκιστε κάκι κακῶν; / σοὶ ποῦ μέτεστιν ὡς ἐν ἀνδράσιν λόγου;*

*ἐν χώρᾳ* begins in Il. 23. 349, *ἐνι χώρῃ / ἔσετ'* 'sat down in his place,' i. e., his proper place, appears in Bacchyl. V. 80, *στᾶθι τ' ἐν χώρᾳ* 'stay where thou art,' is similar in Xen. Cyr. 7. 1. 23, then, from the military association, 'they fell fighting at their posts' (Hell. 4. 2. 20; 8. 39); parallel and more frequent is *κατὰ χώραν εἶναι, μένειν*.

Another local but idiomatic phrase with a long history is *ἐν ταύτῳ μένειν*; the earliest use noted is in Xenophanes, and it is repeated (v. *ἐν* p. 160), evidently with familiar connotation, on down until Plato

<sup>22</sup>Cf. (*εἰς*) Dem. 488. 102, (*ἐν*) Theogn. 994, Anth. Lyr. p. 307. 36, Bacchyl. XIV. 53, Ar. Pax 1118, Xen. An. 3. 1. 21, Dem. 41. 5, cf. Lat. Ter. Phorm. Prol. 16; cf. also Soph. Tr. 516.

<sup>23</sup>Interesting are such idiomatic developments as Il. 23. 574 *ἐς μέσον ἀμφοτέρουσι δικάσσατε* about = 'impartially,' *ἔκ μέσου κατῆστο* Hdt. 3. 83, of taking no part in a contest, *ἐν μέσῳ εἶναι* Xen. Cyr. 5. 3. 52; Dem. 682. 183 w. gen. of articular inf. 'to stand in the way of,' i. e., to prevent one from doing something.

where it is used of the argument which ‘goes around in a circle and won’t stay in the same place,’ or which does ‘stay in the same place’ and makes no progress (*Euthyphro* 11 C, *Phaed.* 86 E, *Euthyd.* 288 A).

Some real phrases in Homer occur only once and are not repeated later, e. g. *ἐν πείσῃ* (v. *ἐν* p. 136) *Od.* 20. 23, *ἐν δοῦῃ* ‘in doubt,’ *Il.* 9. 230, (occurs also *Callim. Iov.* 5) *ἐν καρὸς αἴσῃ* *Il.* 9. 378, ‘I hold him in the measure of,’ i. e. ‘not worth a hair’ (v. *ἐν* p. 135), but both this and *ἐν πείσῃ* are much debated because they are so idiomatic and lack the light which would be thrown upon them if they were used elsewhere.

It will be seen that Euripides greatly extends the use of prepositional idioms, largely through metaphorical expressions, some of which remain peculiar to him and are not really developed into phrases, c. g. *Bacch.* 848, *ἀνὴρ εἰς βόλον καθίσταται* ‘falls within the cast of the net,’ so *Rhes.* 730<sup>21</sup>; again, a metaphor from the race-course, *Eur. El.* 659, *πάλιν τοι μῆθον εἰς κάμπην ἄγε* ‘bring your speech to its turning point,’ which Way aptly translates ‘yet toward thy goal turn thou thy speech’; *Med.* 766, *κεῖς δόδον βεβήκαμεν* i. e. ‘we have come to a way of action.’

In the case of these five prepositions Euripides, however, does not add so many adverbial phrases as Sophocles. The adverbial phrase is already well developed in Homer, (v. n. 8), but limited to comparatively few expressions,—these five prepositions show less than twenty including the Homeric hymns. Pindar nearly doubles the number previously found, Aeschylus adds about as many more as Pindar. Sophocles has nearly twice as many new ones. Euripides and Herodotus each increase the list nearly as much as Sophocles. Almost twice as many adverbial phrases with these prepositions start in Thucydides as in any other author, but a large proportion of them are purely formal in character and of the same type, like *ἐν φανερῷ*, *ἐν τῷ ἐμφανεῖ*, *ἐν ἀφανεῖ*, *ἐκ*, *ἀπὸ τοῦ εἰθέος*, *ἀπὸ τοῦ προφανοῦς*, phrases with articular adverbs, *ἐν τῷ ἀντιπεράς*, *ἐκ τοῦ*, *εἰς τὸ παραχρῆμα*, and local and military phrases like *ἐκ πλαγίου*, *ἐν πλαισίῳ*. Xenophon adds many of this last class. About half as many are seen for the first time in Plato and Xenophon respectively as in Thucydides. In Aristophanes the number drops again by nearly half and other authors add comparatively few. These few statistics show how rapidly the tendency to the adverbial use of prepositional expressions increased,—between three and four hundred different phrases of this kind have been noted for these five prepositions in this

<sup>21</sup>This illustrates *εἰς* in the sense coming ‘within reach of’ which is to be distinguished from coming ‘into.’

period. The question suggests itself, whether the extension of prepositional idioms by Euripides and of adverbial phrases by Thucydides, who also shows many other prepositional phrases, is due wholly to the style of the authors or partly to the period in which they lived, which might naturally have been a time of growth in the language.

But it is not due to the best type of growth and to real enrichment of the language that these phrases are so greatly extended in the later literature, into which it would be exceedingly interesting to continue these studies. A few examples which have been cited from the later period will illustrate the manner in which many phrases developed away from their original meaning (v. ἐν χρῷ ἐν p. 163, ftn. 108 and ἐν γάλαξι  
ἐν p. 172, ftn. 134), Rossberg<sup>25</sup> has recently shown the great extension of prepositional usages during the Alexandrian age, both in colloquial speech and in official documents. The inscriptions also offer suggestive material (v. Günther<sup>26</sup>). These studies are confined mainly to literature and inscriptions are included only by the way.<sup>27</sup>

An examination of the evidence will show that certain words tend to form idiomatic and adverbial phrases with different prepositions. A collection of many of the same phrases under the governed word, which is withheld until it can include the other important prepositions, would illustrate this most convincingly, but the cross references in the text under any of the large groups for a single word, make it sufficiently clear. The use of a phrase with one preposition seems to help its extension to other prepositions.

Certain ideas, on the other hand, tend to idiomatic expression, so that a variety of phrases are often found for the same notion. Many of these appear in corresponding idiomatic prepositional phrases in other languages.<sup>28</sup> A few parallels with Latin and English have been noted.

<sup>25</sup>De Praep. Gr. in chartis Ptolem. act. aegypt. usu., Jena, 1909.

<sup>26</sup>Die Präp. in d. griech. Dialektinschriften, Strassburg, 1906.

<sup>27</sup>Prepositional phrases in the theory of literary criticism and in rhetoric would furnish a subject for a paper by itself; a few only have been noted and are cited from Spengel Rhett. Graeci by volume, page and line.

<sup>28</sup>Cf. for example, a few of the English idioms for which Greek phrases are here given: 'in season' 'in the nick of time,' 'on the whole,' 'on the spot,' 'on the spur of the moment,' 'on a sudden,' 'to have a word with some one,' 'reduced to straits,' 'in straits,' 'in a corner,' 'on a level,' 'on an equality,' 'to have a matter in hand,' 'in place' (of a proper place), 'to be out of one's head,' 'to come to oneself,' etc. Modern English novels furnish not only 'on one's own,' but 'in the know' developed to 'in the very utmost know' 'a dock policeman on the make,' and other phrases which illustrate the growth of present day idiom on lines analogous with the Greek.

These might be greatly increased and others will occur to the reader not only from these languages, but also from German or any other language with which he is familiar.

The consideration of such usages not only leads to a more intimate and sympathetic understanding of the Greek language in general, but also gives a new appreciation of its picturesque vividness and enables one to enter as it were into its secrets and approach some of the sources of its inner life and growth.

## PART I

### διά

It is generally said that the fundamental meaning of διά from an original idg. \*dis,<sup>1</sup> formed on the analogy of μετά, with disappearance of intervocalic sigma (\*δi[σ]a, Lat. dis-, bis, Ger. zwei, zwischen, etc.), is *apart*, hence, *between, between and through*. Its primary meaning *apart* is still seen in certain compounds, e. g., διασχίσω, Lat. *discindo*; διαγνώσκω, Lat. *dignosco*. It may be thought of as applied to the interval which keeps objects or periods apart; thus its

A. I. Spatial uses with the Genitive<sup>2</sup> are usually referred to three heads, 1.) of motion directly through a space from one end to the other, or through and out again, sometimes emphasized in Homer by the addition of ἐκ or πρό, διέκ μεγάροιο . . . ἀναχωρήσειν, Od. 17. 460, cf. Od. 18.386; διαπρό, Il. 14. 494;

2.) of extension through a space not in a line, Il. 11.398, ὁδύνη δὲ διὰ χροὸς ἡλθ' ἀλεγεινή, 'through all his frame';

3.) of an interval of space, Hdt. 7.30, διὰ σταδίων ὡς πέντε, at 'an interval of five stadia'.

II. Similarly in temporal uses, 1.) of extent through a period of time. 2.) of an interval between two points of time.

III. From these meanings and their extensions and figurative uses develop various causal notions:

a) origin (rarely), b) condition, state, situation, c) means,—of both persons and things, d) material, e) manner, f) value.

B. With the Accusative, the spatial and temporal uses are mainly confined to the poets, chiefly Homer, while the causal force, which may, as a rule, best be given by a translation 'owing to' the person or thing through which anything happens, in later literature, and especially in prose, came to refer to a more remote and less immediate cause than διά with the Genitive.<sup>3</sup> This distinction was a growth and is not found in early literature, nor consistently maintained in the poets.<sup>4</sup>

<sup>1</sup>Walde, *lateinisches Etymologisches Wörterbuch*, 2<sup>te</sup> Aufl. Heidelberg, 1910. Brugmann, *Kz. vergl. Gr.* S. 478 § 616. But *Gr. Gr.*<sup>3</sup> (1900) §512, derivation fr. \*dui, cf. Ger. 'zwei' still doubtful.

<sup>2</sup>Kühner-Gerth, II. 1. 485 ff.; Brugmann *Kz. vergl. Gr.* I. c.

<sup>3</sup>In addition to the Grammars referred to above, v. Gildersleeve, A. J. P. XI. 372; Chas. F. Adams, *Selected Orations of Lysias, ad Lys.* XII. 87.

<sup>4</sup>Aesch. Ag. 447.

For our purposes, however, it is futile to try to reduce all instances to these formal heads, since, as we have already stated, we are approaching the subject from a different point of view and are dealing largely with idiom and idiomatic tendencies which defy all rule.

### A. HOMER

The essential facts about the use of διά in Homer are given in the Grammars.<sup>5</sup>

A comparison of the use of cases shows that whereas in later Greek and in Attic prose the Genitive is used much more freely than the Accusative and almost all idiomatic expressions have the Genitive, in Homer the Accusative is very frequent, a difference which is largely due to the disappearance after the early poetry of the spatial and temporal uses of διά with the Accusative.

The Genitive is used in a spatial sense with the notion of going through and beyond or out again,<sup>6</sup> Il. 3. 263, διὰ Σκαιῶν ‘through the Scaean gates’; in wounds of the spear passing through and out, Il. 4. 481, δι’ ὠμον (very frequent); cf. Il. 22. 309, πεδίονδε διὰ νεφέων; διὰ προμάχων and δι’ ὄμιλον often, of making one’s way through the press.

The Accusative with διά in the spatial use in Homer denotes the space or object through which motion takes place. Even in Homer, the temporal use is chiefly limited to the phrase διὰ νύκτα<sup>7</sup> and the spatial point of view is probably at the base of this expression. The night seems to be thought of as an object through which motion takes place and by far the larger number of occurrences are with verbs of motion.

διά with the Accusative is also used to denote cause or agency, but the Genitive does not occur with this meaning in Homer or Hesiod.

Only a few idiomatic uses with διά have developed by the time of Homer.

#### I. Prepositional Idioms

A. c. Gen. a) With nouns, (omission of πυλάων). Il. 3. 263, τῷ δὲ διὰ Σκαιῶν πεδίονδ’ ἔχον ωκέας ἵππους. The omission of πυλάων gives an idiomatic touch suggesting that the familiarity of the name of this gate made the expression of the substantive unnecessary. In other cases the noun is closely implied in the context or supplied by a pronoun

<sup>5</sup>D. B. Monro. *A Grammar of the Homeric Dialect*. Oxford, 1891. §§ 214-216, Ebeling. *Lexicon Homericum*, Leipzig, 1885.

<sup>6</sup>For apparent violations of this principle, v. Monro. §216.

<sup>7</sup>Ebeling says entirely. Monro includes Il. 2. 40, διὰ κρατερὰς ὑσμύνας, ‘lasting through hard fights.’

whose antecedent has shortly preceded: Il. 5. 752 = 8. 396, δὶ' αὐτάων κεντρηνέας ἔχον ἵππους (i. e., πυλάων); cf. Il. 7. 340 = 439. Od. 19. 564, οἱ μὲν καὶ ἐλθωσι διὰ πριστοῦ ἐλέφαντος; 566, οἱ δὲ διὰ ξεστῶν κεράων ἐλθωσι.

διὰ ἀγῶνος (not an idiom, but might have become so), Il. 23. 696, οἱ μὲν ἄγον διὰ ἀγῶνος, i. e., ‘through the assembly met to see the contests,’ the transition is easy to the later meaning of the contests themselves. (v. *sub ἐν ἀγώνι*, p. 135). An idiom might easily have developed from this, especially in the meaning found in tragedy, ‘trial’, ‘danger’.

b) With adjectives. διὰ πάντων, Il. 12. 104, δὸς ἐπρεπε καὶ διὰ πάντων ‘and he was conspicuous even among all.’<sup>8</sup> Some edd. compare Pind. Is. III. 55, ἀλλ' Ὁμηρός τοι τετίμακεν διὰ ἀνθρώπων, i. e. *apud omnes homines*. διὰ may be translated “among” in both these cases, but they are really different. In the Iliad its meaning is helped by the verb and approaches the partitive force of ἐκ πάντων; in Pindar it has none of the sense of preëminence, but really is about equivalent to ‘Homer sang his praises (i. e. the praises of Ajax) throughout the world.’

### B. c. Acc. a) With nouns.

διὰ στόμα, Il. 10. 375 literal, but Il. 14. 91, μῆθον ὃν οὐ κεν ἀνήρ γε διὰ στόμα πάμπαν ἄγοιτο is an idiom which survives in this form and shows also the variants of διὰ c. gen., and ἀνά c. acc., the latter already in Hom. Il. 2. 250. cf. Aesch. Sept. 51, οἴκτος δ' οὔτις ἦν διὰ στόμα; Ar. Lys. 855, ἀεὶ γάρ η γυνή σ' ἔχει διὰ στόμα.

But Aesch. Sept. 579, λέγει δὲ τοῦτ' ἔπος διὰ στόμα, and Eur. Or. 103, ἀναβοῶ διὰ στόμα are merely plastic, not idiomatic. We should expect the Genitive here and should doubtless have had it in prose; but in all these cases later than Homer διὰ στόμα occurs at the end of an iambic line and the Accusative is probably *metri causa*, although possibly helped by familiarity with the Homeric phrase.

Cf. pl.: Hes. Th. 65 (of the Muses), ἐρατὴν δὲ διὰ στόματ' ὄσσαν, λεῖσαι, merely a poetic periphrasis.

Cf. for var. c. gen. (in more literal, plastic sense) Theog. 18, τοῦτ' ἔπος ἀθανάτων ἥλθε διὰ στομάτων, and for the idiom, Xen. Cyr. 1. 4. 25, πάντες τὸν Κύρον διὰ στόματος ἔχειν καὶ ἐν λόγῳ καὶ ἐν ὕδαις; later, Theocr. 12. 21, πᾶσι διὰ στόματος of the ‘common talk’; cf. ἀνὰ στόμα ἔχειν, Il. 2. 250; Eur. Andr. 95, ἀνὰ στόμ' ἀεὶ καὶ διὰ γλώσσης ἔχειν (strengthened by the variant διὰ γλώσσης, note διὰ c. gen. v. p. 18); El. 80; Xen. Hier. 7.9.

<sup>8</sup>Ebeling: *inter omnes*, paraphr. διέπρεπε ἐν τῷσιν, *non recte* sch. V, ὑπὲρ πάντων; but K-G. ‘vor allen hindurch.’

## II. Temporal Phrases

διὰ νύκτα, Il. 8. 510; 10. 101; Od. 19. 66 seem not to mean much more than ‘in the night-time,’ differing little from ἐπὶ νυκτὶ, Il. 8. 529, ‘at night-time,’ and παρὰ νύκτας, Il. 9. 470.

With stronger force of prep. as if the night were an object through which motion could take place:<sup>9</sup> Il. 10. 297, βάν ρ' ἵμεν . . . διὰ νύκτα μέλαιναν, cf. Hes. Th. 788; θοὴν διὰ νύκτα μέλαιναν (c. ἵέναι) Il. 10. 394, 468; (c. ἴδοιτο) Il. 24. 366, 653; (c. ἀλάλησθαι) Od. 12. 284; cf. Hes. Th. 481; Il. 2. 57, ἥλθεν . . . ἀμβροσίην διὰ νύκτα; 10. 41, 142; 24. 363; Od. 9. 404; 15. 8; Od. 15. 50, νύκτα διὰ δνοφερῆν ἐλάαν, cf. Theogn. 672; cf. Anth. Lyr. Ibuc. 3, διὰ νύκτα μακράν; νύκτα δι’ ὄρφναίν (c. ἔρχεσθαι) Il. 10. 83. 386; (c. ἰδεῖν) 276;<sup>10</sup> (ἥγεμόνενε) Od. 9. 143; (ἥπεροπένει) h. Merc. 578 cf. in Eur. δι’ ὄρφνης. In Attic Greek διὰ νύκτα becomes διὰ νυκτός, v. p. 21.

## III. Adverbial

Abstraction which, although strictly causal, approaches adv. force, Od. 19. 523, δι’ ἀφραδίας, ‘in his folly,’ usually expressed by dat. pl. Il. 5. 649; 16. 354; dat. sing. Il. 2. 368, cf. Ap. Rhod. 1. 93, ἀφραδίῃ ‘unwittingly,’ others, ‘in their folly.’ In mock heroic line (pl.) Ar. Pax 1064. (ἐν might have been used with these datives, cf. Il. 9. 491, etc.)

## IV. Tags

### A. c. Gen.

δι’ αἰθέρος, Il. 2. 458; 17. 425 c. adj.; (cf. 14. 288;) 19. 351; Od. 15. 293; h. XXXIII. 13; cf. in fig. sense h. Cer. 67 ἀκουστα δι’ αἰθέρος ἀτρυγέτοιο· cf. Il. 22. 309, διὰ νεφέων ἐρεβεννῶν.

Expressions for ‘through the press’ or ‘the thick of the fight’:

a. δι’ ὀμίλου, Il. 12. 191; 17. 293, ἐπαῖξας δι’ ὀμ.; 13. 204, ἦκε ἐλιξάμενος δι’ ὀμ.; 11. 147, κυλίνδεσθαι δι’ ὀμ.; but Il. 6. 226 simply ‘in’ or ‘amid the crowd.’ Cf. ἐφ’ ὀμίλου, Il. 11. 546, cf. εἰς, ἐν, etc.

b. διὰ προμάχων, βῆ δὲ διὰ προμάχων: Il. 4. 495; 5. 562, 566, 681; 17. 3, 87, 124, 592; 20. 111. θῦνε διὰ προμάχων: Il. 5. 250; 11. 342; 20. 412; ὡχετο διὰ προμ. Il. 11. 358; ἴθυσεν διὰ προμ.: Il. 16. 582; 17. 281. cf. ἐν.

c. διὰ δὲ Τρώων πέτετ’ ἥδ’ ἐπικούρων, Il. 13. 755.

<sup>9</sup>Something of this feeling seems to be present c. gen. in Anth. Lyr. Ion 2. 7.

<sup>10</sup>Il. 10. 276, although ‘through the dark night’ is probably all that is meant here, the later meaning of διὰ c. acc. is suggested both here and in h. Merc. 578, ‘owing to the dark night.’

*B. c. Acc.*

διὰ βουλᾶς (c. gen. or adj.): Od. 11. 437, ἔχθηρε γυναικείας διὰ βουλᾶς; Il. 15. 71, Ἀθηναῖς διὰ βουλᾶς, cf. 10. 497, διὰ μῆτιν Ἀθήνης, h. Cer. 414, Κρονίδεω πυκνήν διὰ μῆτιν; Hes. Op. 71, Th. 572, Κρονίδεω διὰ βουλᾶς; Od. 8. 82, Διὸς μεγάλου διὰ βουλᾶς, so Hes. Op. 122; Th. 465; Od. 11. 276, θεῶν διὰ βουλᾶς; Hes. Sc. 318, οὐδὲ διὰ β.; Id. Th. 653, ἥμετέρας διὰ β.

διὰ κρατερᾶς ὑσμίνας, Il. 2. 40; Hes. Th. 631, 712. cf. *κατά* Il. 2. 345.

διὰ μεγάθυμον Ἀθήνην, Od. 13. 121, cf. the Hesiodic tag, ἐν φιλότητι διὰ χρυσένην Ἀφροδίτην, Th. 822, 962, 1005.

## Local designations:

διὰ δῶμα, Od. 7. 139; 16. 276; 18. 153, 341; pl. Od. 4. 24, 679; 6. 50; 10. 546; 15. 109; 17. 479, but in Il. 1. 600<sup>11</sup> and Od. 22. 495 it does not mean ‘through and out of the house,’ but ‘about in the house.’ Later, δι’ οἴκων, Soph. Tr. 864; Eur. Med. 1139.

*V. Use of Preposition**Variation bet. Gen. and Acc.*

h. Merc. 421, διὰ φρένας ἥλυθ' ἵωή. Later the gen., Aesch. Sept. 593, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος; cf. Soph. Ant. 1060, ὅρσεις με τὰκίνητα διὰ φρενῶν φράσαι.<sup>12</sup>

**B. LITERATURE AFTER HOMER***A. c. Gen. I. Idiomatic Phrases.*

## a. With nouns.

διὰ γλώσσης, Eur. Andr. 95, ἐμπέφυκε γάρ / γυναιξὶ τέρψις τῶν παρεστώτων κακῶν / ἀνὰ στόμ' ἀεὶ καὶ διὰ γλώσσης ἔχειν, reenforcing the id. ἀνὰ στόμα; cf. c. λέναι, Eur. Suppl. 112, πέρας γάρ οἰδὲν μὴ διὰ γλώσσης λόν ‘without using the tongue,’ probably more literal.

Cf. διὰ στόματος ἔχειν, Xen. Cyr. 1. 4. 25<sup>13</sup> v. *supra*, Hom. p. 16.

διὰ χειρὸς ἔχειν, ‘to have in hand,’ i. e., ‘under one’s control,’ so ‘to have a work in hand’ i. e., to take care of it. Ar. Vesp. 597, ἀλλὰ

<sup>11</sup>Ebeling: *hic illic in aedibus.*

<sup>12</sup>Ebeling gives Il. 7. 247, ξε δὲ διὰ πτύχας ἥλθε as a case where the poet had the choice of gen. or acc., cf. Il. 20. 269. Homer probably avoids the gen. for metrical reasons.

<sup>13</sup>Cf. Dion. H. de Lys. 10, δι’ ὅχλου γάρ ἥδη τοῦτο γέ ‘for already this is in the mouths of the people.’

φυλάττει, διὰ χειρὸς ἔχων, ‘keeping us carefully in hand.’<sup>14</sup> So Thuc. II. 13. 2., τὰ τῶν συμμάχων διὰ χειρὸς ἔχων<sup>15</sup> (cf. δὶ’ αὐτοῦ τι ἔχειν, etc.) cf. (pl.) Ar. Pol. 1308<sup>a</sup> 27; Eur. Hec. 673, ἡς ἀπηγγέλθη τάφος/ πάντων ’Αχαιῶν διὰ χειρὸς σπουδὴν ἔχειν, ‘is receiving attention at the hands of all the Greeks,’ looks like this phr., but is not, although it might have been used here without *σπουδὴν*, the insertion of which dignifies what would otherwise have been a rather trivial and familiar phrase.

b. With pronouns and adjectives.

δὶ’ αὐτοῦ, αὐτῶν, cf. διὰ χειρὸς ἔχειν: Isae. VI. 35, ἐσκόπουν ὅπως . . . δὶ’ αὐτῶν ἔσοιτο ἡ οὐσία, ‘should be in their hands,’ ‘under their control,’ *in sua potestate*, id. VIII. 16, ἀλλ’ αὐτὸς δὶ’ ἑαυτοῦ πάντ’ ἐποίει, ‘but he did everything by the hands of his own household’; id. VIII. 37, δὶ’ αὐτοῦ ποιεῖσθαι τι ‘to place something under his control.’ Cf. Dem. 1234. 22: [Dem.]. 1172. 15, καὶ τὸ ἀργύριον τοῦθ’ ἄπαν εἶχεν αὐτὸς δὶ’ ἑαυτοῦ ὁ ἀνθρωπος, ‘had under his exclusive control’; cf. Dem. 605. 38, οὕπερ ἐκεῖ δὶ’ ἑαυτῶν εἶχον μετὰ τούτου τὸ βουλευτήριον. Cf. Ar. Pol. 1301<sup>b</sup> 12, τὴν μὲν κατάστασιν προαιροῦνται τὴν αὐτήν, δὶ’ αὐτῶν δ’ εἶναι βούλονται ταῦτην; 1293<sup>a</sup> 28, δὶ’ αὐτῶν ἔχειν; 1318<sup>b</sup> 34, αἴ τε γὰρ ἀρχαὶ διὰ τῶν βελτίστων ἔσονται; 1306<sup>a</sup> 16, τῆς πολιτείας δὶ’ ὀδίγων οὐσης; Ath. Pol. c. 29, l. 9, ἐὰν δὶ’ ὀδίγων ποιήσωνται τὴν πολιτείαν; cf. ib. c. 2. l. 6, ἡ δὲ πᾶσα γῆ δὶ’ ὀδίγων ἦν, so c. 4. l. 24, ἡ χώρα δὶ’ ὀδίγων ἦν. (v. Eucken, *Sprachgebr. des Ar.* p. 38).

διὰ καθαροῦ, Hdt. 1. 202, φέει διὰ καθαροῦ sc. χώρου (of a river whose course is clear and open), cf. ἐν καθαρῷ, Hom. Il. 8. 491; 10. 199; 23. 61., etc., v. pp. 138, 156.

διὰ μέσου, 1., Spatial, Hdt. 1. 104, ἀλλ’ ἐν τὸ διὰ μέσου ἔθνος αὐτῶν ἐστι ‘between’; Thuc. V. 64. 4, ξυνέκλησε γὰρ διὰ μέσου ‘for he shut off and intercepted them’; Xen. Cyr. VI. 3. 3, διὰ μέσου ποιούμενοι τὰ σκευοφόρα; Plat. Alcib. II. 139 A; Gorg. 455 E (used as adj.), so Meno 82 C; cf.

<sup>14</sup>v. Starkie *ad loc.* L. and S. are wrong in interpreting this passage literally, although it may be a printer’s error, for the position of the citations Ar. Vesp. 597, Thuc. II. 76 should be transposed (v. χειρ II. 6. c.).

<sup>15</sup>Cf. Democr. frg. 279 (Diels<sup>2</sup> p. 435), τοῖς παισὶ μάλιστα δατεῖσθαι τὰ χρήματα, καὶ ἄμα ἐπιμελεῖσθαι αὐτῶν, μή τι ἀτηρὸν ποιέωσι διὰ χειρὸς ἔχοντες, which Diels translates ‘dass sie mit dem, was sie in Händen haben, keine Tollheit begehen,’ but we find no other case of διὰ χειρὸς ἔχειν in the sense of possession, as of holding something in the hand as Diels takes this. Ought it not to be ‘keeping them in control’ repeating the idea in ἐπιμελεῖσθαι, even if this necessitates the emendation of ἔχοντες to ἔχοντας?

Rep. 474 E; cf. Com. Fr. Adesp. 343 K., οὐθ' ἡττον οὔτε μᾶλλον οὔτε διὰ μέσου.

2. Temporal, Hdt. 9. 112, ἐν δὲ τούτῳ τῷ διὰ μέσου χρόνῳ ‘intervening’; Thuc. IV. 20. 1, πρὶν τι ἀνήκεστον διὰ μέσου γενόμενον ἡμᾶς καταλαβεῖν; V. 26. 2, τὴν διὰ μέσου ξένμβασιν, “the interim agreement.” Cf. ἐν pp. 158, 159.

3. οἱ διὰ μέσου of the moderate or neutral party (id. and semi-tech.): Thuc. VIII. 75. 1, ὑπὸ τῶν διὰ μέσου κωλυθέντες ‘by those of the moderate party’; Xen. Hell. V. 4. 25, ἐφοβοῦντο, καὶ τοὺς διὰ μέσου δέ.

δί’ οὐδενὸς ποιεῖσθαι, Soph. O C 584, τὰ δ’ ἐν μέσῳ / ἢ λῆστιν ἵσχει ἢ δ’ οὐδενὸς ποιεῖ, ‘thou dost make of no account,’ the only instance of this phr. instead of οὐδενὸς or παρ’ οὐδὲν ποιεῖσθαι; cf. also ἐν οὐδενὶ λόγῳ ἐποιήσατο, Hdt. 3. 50 v. p. 197 ff. also περὶ πολλοῦ ποιεῖσθαι, etc., saepe.

## II. Proverbial Phrases

διὰ πυρὸς, 1. Eur. Andr. 487, διὰ γὰρ πυρὸς ἥλθ’ ἔτέρῳ λέχει (Way: ‘As fire is her jealousy burning’); El. 1183, διὰ πυρὸς ἔμολον ἀ τάλαινα ματρὶ τᾶδ’.

2. But Ar. Lys. 133, κἄν με χρῆ, διὰ τοῦ πυρὸς ἔθελω βαδίζειν (w. art.); cf. 136. As a test, cf. Eng. ‘to go through fire and water,’ Xen. Symp. IV. 16, ἐγὼ γοῦν μετὰ Κλεινίους κάν διὰ πυρὸς ιοίην; Oec. 21.7 (of successful generals), ἀλλ’ οἱ ἄν δύνωνται ἐμποιῆσαι τοῖς στρατιώταις ἀκούλουθητέον εἶναι κάν διὰ πυρὸς καὶ διὰ παντὸς κινδύνου; ‘through fire and swords’, Posidipp. 1. 10 K., ὣν εἰς οὐτοσὶ / διὰ τῶν μαχαιρῶν τοῦ πυρὸς τ’ ἐλήγλυθεν,<sup>16</sup> cf. Ovid, Met. 8. 76, *ire per ignes et gladios ausim.*

3. But Dem. 1269. 40, ὄμνύειν διὰ πυρὸς ‘to swear at the altar upon which the sacrificial fire was burning.’

Later, (cf. also other preps. with ὄνυξ): Plut. 2. 128 E, ἡ μὲν οὖν ἀκριβῆς σφόδρα καὶ δι’ ὄνυχος λεγομένη δλαιτα, of a most careful, close life. Cf. ἐν ὄνυχι, p. 163.

## III. Technical

1. Military: δι’ ὅπλων, Plat. Rep. 557 A, ἔαν τε καὶ δι’ ὅπλων γένηται ἔαν τε καὶ διὰ φόβον (note juxtaposition of διά c. gen. and c. acc.).

2. Legal: διὰ προκλήσεως ἐνεβάλοντο, Dem. 1111. 31; pl.: πολλὰ διὰ προκλήσεων κρίνεται, Hyper. I. I. I. 8. Cf. ἐκ p. 57.

<sup>16</sup>Cf. Zenob. 3. 19, διὰ μαχαιρῶν καὶ πυρὸς ῥίπτειν δεῖ· ἐπὶ τῶν παραβαλλομένων καὶ ῥύψοκλινδυνα ποιούντων, so Apostol. 6. 2.

3. From the field of Rhetoric: διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις. Plat. Phaed. 92 D.

Cf. ib. ὁ . . . λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται.

4. From the field of games: Plat. Theaet. 181 A, ωσπερ οἱ ἐν ταῖς παλαίστραις διὰ γραμμῆς παιζοντες, of a game played by two parties pulling against one another across a line.<sup>17</sup>

#### IV. *Temporal*

Commonly either of extent throughout a period of time, or of an interval of time, usually, 'after an interval.'

1. δι' ἡμέρας, 'through the day,' i. e., 'all day long': Telecleid. Incert. 28; Hermipp. 4. 6, δι' ἡμέρας ὥσημέραι 'all day and every day'; Pherecr. 64 K; Ar. Nub. 1053, ἀ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων; Eccl. 63, Pax 56, cf. 27; Ran. 260, 265; Vesp. 485;<sup>18</sup> Hdt. 1. 97; 2. 173; 7. 210. 2; Thuc. VII. 82. 1; but cf. II. 29. 3, δι' ἡμέρων πολλῶν 'at a distance of many days'; Apolloph. Incert. 6 K. δι' ἡμέρας; Plat. Legg. 758 A; cf. Rep. 343 B, διὰ νυκτὸς καὶ ἡμέρας 'night and day', i. e., 'through' or 'by'; but διὰ τρίτης ἡμέρας Hdt. 2. 37, *et al.* 'every third day' (cf. διὰ χρόνου); cf. διὰ τρίτης Ael. N. A. 457 'in the course of the third day.' Amphis 43 K, πίνοντος ἔκαστης ἡμέρας δι' ἡμέρας; Timocles 8. 13 K.

Cf. Eur. El. 909, δι' ὥρηρων 'each morning early.'

δι' ἔτους, Ar. Vesp. 1058, 'all the year round'; cf. Xen. Reip. Lac. 2. 4, ἐνὶ ἰματίῳ δι' ἔτους προσεθίζεσθαι.

διὰ νυκτὸς, Anth. Lyr. Ion 2. 7, ἵτω διὰ νυκτὸς ἀοιδή, 'let the song go through the night' (as if piercing it).<sup>19</sup>

Xen. An. 4. 6. 22, καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτὸς, 'during, in the course of, the night.' Plat. Criti. 117 E, μεθ' ἡμέραν καὶ διὰ νυκτὸς, differs slightly, if at all, from the use of various other prepositions with νῦξ, cf. μεθ' ἡμέραν here.

δι' ὥρφνης (Dor. ὥρφνας), a poetic variation for νυκτὸς, 'through the darkness of night,' hence, 'through the night.' Eur. Suppl. 994, Rhes. 697, 774 (c. adj.) πυκνῆς δι' ὥρφνης.<sup>20</sup>

διὰ χειμῶνος, 'in the course of,' during the winter,' Plat. Tim. 74 C (cf. w. art. Xen. Hell. 3. 2. 9.).

<sup>17</sup>Cf. ἀπό Theocr. 6. 18, τὸν ἀπὸ γραμμᾶς κινεῖ λιθον, where, however, the metaphor appears to be from the game of πεσσολ (v. Cholmeley, 'and moves out the piece on the centre line').

<sup>18</sup>v. Starkie *ad loc.*

<sup>19</sup>The night seems to be thought of as an object. Cf. διὰ νύκτα in Homer.

<sup>20</sup>Cf. use by Eur. of other preps. with the same noun, ἐν Ion 955, Rhes. 69, 587; εἰς H. F. 352, κατά Rhes. 678.

2. διὰ χρόνου, usually 'after an interval.' Soph. Ph. 758, ἥκει γάρ αὐτῇ διὰ χρόνου, 'from time to time,' 'intermittently'; but ib. 285, δέ μὲν χρόνος δὴ διὰ χρόνου προῦβαινέ μοι, 'one space of time after another,' 'day after day.' Eur. I. A. 636 (if these verses are genuine) διὰ χρόνου 'at last,' i. e., 'after an interval,' note in close proximity (640) πολλῷ χρόνῳ, var. with same meaning; but in I. A. 1172 διὰ does not have this meaning, but διὰ μακρᾶς ἀπονοσίας = 'during a long absence.' Pherecr. 132 K; Telecl. 38 K; Ar. Lys. 904; Pax 570, 710; Plut. 1055, (in 1045 emphasized by an adj., οὐκε διὰ πολλοῦ χρόνου σ' ἔστρατεν, so Vesp. 1476, cf. Hdt. 3. 27); Vesp. 1252; Hdt. 4. 1, διὰ χρόνου τοσούτου κατιόντας; Thuc. II. 94; Xen. Mem. 2. 8. 1; 4. 4. 5; Lys. I. 12; Plat. Phaedr. 247 D; Parm. 136 E; Rep. 328 C; Charm. 153 A; Tim. 22 D (note pl. and adj.) διὰ μακρῶν χρόνων; Politic. 269 B, διὰ δὲ χρόνου (note intrusive particle); Euthyd. 273 B; Hipp. Mai. 281 A, ὡς διὰ χρόνου ἡμῖν κατῆρας εἰς τὰς Ἀθήνας (strong idiomatic tone) 'what an age it is since you put in at Athens!' Tim. 26 A; 38 A. Isocr. IV. 46 (διὰ πολλοῦ χρόνου, so Aeschin. III. 59; Menand. 13 K) cf. Aeschin. III. 220, τὸ διὰ χρόνου λέγειν 'at intervals,' 'intermittently.' Cf. for meaning 'after an interval,' Plat. Tim. 23 A. δι' εἰωθότων ἐτῶν et al.

Cf. δι' ἔτους πέμπτου, Ar. Pl. 584 (of the Olympic games); Xen. Reip., Ath. 3. 5. cf. ἀνά Hdt. 8. 65; δι' ἐνιαυτοῦ πέμπτου Plat. Criti. 119 D; διὰ πεντετηρίδος, Hdt. 3. 97; 4. 94. Cf. Plat. Legg. 834 E, διὰ πέμπτων ἐτῶν, 624 B; δι' ἐνάτου ἔτους, etc. δι' ἐνιαυτοῦ, Ar. frg. 569 K; Xen. Reip. Ath. 3. 6; Antiphon frg. 28.

### 3. Adv. phr. of continuance.

δι' αἰώνος, 'forever,' 'for all time to come.' Aesch. Ag. 554, τίς δὲ πλὴν θεῶν / ἀπαντ' ἀπήμων τὸν δι' αἰώνος χρόνον (note adj. use); cf. Cho. 26; Eum. 563; Soph. El. 1024; Eur. Alc. 475; Dem. 1390. 6.<sup>21</sup> But Diels, *Vorsokr.*, 204. 2 (frg. Emped. B. 110)<sup>22</sup> = 'throughout your lifetime'.

δι' ὀλίγον, v. *infra* p. 28.

διὰ παντός, 'from the beginning to the end,' 'continually,' 'forever,' 'throughout.' Aesch. Prom. 283, τοὺς σοὺς δὲ πόνους / χρῆσω διὰ

<sup>21</sup>Cf. R P § 68 fr. Philolaus, ἐξ αἰώνος ἐς αἰώνα, 'from everlasting to everlasting.' In Aesch. Sept. 219, ἐμὸν κατ' αἰώνα, although κατά differs little in force from διά, the modifying possessive prevents it from being a phrase. διὰ βίον 'throughout life,' Plat. Rep. 586 A et al., Bato Αἰτωλ. K. III. p. 326, seems to have a tang of familiarity, perhaps not more than a tag.

<sup>22</sup>Text corrupt.

*παντὸς ἀκοῦσαι* ‘from the beginning to the end,’ (virtually synon. w. διὰ τέλους ib. 273); Cho. 862, ἡ πάνν θήσειν Ἀγαμεμνονίων/οἴκων ὄλεθρον διὰ παντὸς; ib. 1019, σύτις μερόπων ἀσινὴς βίοτον / διὰ παντὸς ἀπήμον’ ἀμείψει cf. διὰ τέλους in Eur. Hec. 1193, H. F. 103, Suppl. 270). Aesch. Eum. 975 ‘forever’; Soph. Ai. 705, Ἀπόλλων . . . / ἐμοὶ ξυνείη διὰ παντὸς εὑφρων, similar although, instead of χρόνου, the ellipsis might be thought of as τοῦ βίου ‘through all my life.’ Eur. Alc. 888, ἔξδν ἀτέκνους / ἀγάμους τ’ εἶναι διὰ παντὸς, here although παντὸς is neut. it seems to be equal to διὰ παντὸς τοῦ βίου.<sup>23</sup> Eur. I. T. 1117 ‘continually’; Hdt. I. 122, ἥπε τε ταῦτην αἰνέων διὰ παντὸς; Ar. Pax 398, διὰ παντὸς ἀεί; Thuc. I. 38, 76, 84, 85; II. 16, 49. 6 (‘continually,’ ‘by night as well as day’); III. 58. 3, 93. 2; IV. 61. 5, 119. 3; V. 69. 1, 105. 2; VII. 6. 1, 61. 2; Xen. An. 7. 8. 11; Reip. Lac. 11. 8; Plat. Cratyl. 416 B; Phaedr. 240 E, φυλαττομένῳ διὰ παντὸς ‘continually’; Polit. 294 C (= *semper*); Rep. 407 D ‘throughout’ (adj. use); 429 C (*bis*); 430 B; 433 A, 561 D; Prot. 327 D; Tim. 18 B, 40 B (adj. use); 49 E, πῦρ τὸ διὰ παντὸς τοιοῦτον καὶ ἄπαν; 88 E; Alcib. I. 108 B; Legg. 836 C; Axiochus 366 C; εἰς ἀγωγή Ἀλκιν. XIV.; Dem. 263. 110; 668. 144; Philemon 131 K; cf. Phoenicid. 4. 5 Κ διαπαντὸς; Dem. 301. 219, ‘completely,’ ‘altogether.’

But pl. διὰ πάντων,<sup>24</sup> semi-tech. Crat. 157 K, διὰ πάντων ἀγών, explained by Bekker, Anecd. 91, 10 as equivalent to ὁ ἔσχατος v. Kock I. p. 62, n. Cf. Plat. Rep. 580 B, ὥσπερ ὁ διὰ πάντων κριτῆς ἀποφαίνεται usually translated, ‘as the judge gives his opinion after going through all the evidence’;<sup>25</sup> id. Soph. 253 C (= *omnino*, cf. δι’ ὅλων in same passage with same meaning);<sup>26</sup> ib. 254 B, κοινωνεῖν . . . ἀλλήλοις . . . τὰ μὲν ἐπ’ ὅλιγον, τὰ δ’ ἐπὶ πολλά, τὰ δὲ καὶ διὰ πάντων οὐδὲν κωλύειν τοῖς πᾶσι κεκοινωκέναι ‘altogether.’

διὰ τέλους, ‘from the beginning to the end,’ ‘continually,’ ‘completely.’ Aesch. Prom. 273, ὡς μάθητε διὰ τέλους τὸ πᾶν, ‘from the beginning to the end’; Eum. 64, διὰ τέλους δέ σοι φύλαξ / ἐγγὺς παρεστώς, ‘continually’; Soph. Ai. 685; Eur. Hec. 1193; H. F. 103 (if verse is genuine); Suppl. 270; Bacch. 1260 (w. ἀεί); frg. 275. 3; 287. 15<sup>27</sup> (a commonplace in this often repeated thought); frg. 953. 15;<sup>28</sup> Mosch.

<sup>23</sup>v. Earle ad loc.

<sup>24</sup>Contrast Hom. Il. 12. 104 *supra*, p. 16.

<sup>25</sup>v. Stallb.

<sup>26</sup>Similarly κατὰ πάντων Tim. 60 B.

<sup>27</sup>Nauck ed. Teubner.

<sup>28</sup>Nauck, *Trag. Fr.* 2d ed., 1889.

10. 2; Antiph. V. 42 (*bis*) 50, 51; Andoc. I. 9; Lys. VI. 30; XIX. 11; XX. 14; XXI. 19; XXV. 17; Isocr. III. 25; V. 24; VIII. 17; XV. 17, 54, 216; XIX. 4; Nen. An. VI. 6. 11; Plat. Soph. 237 A, 'from the beginning to the end'; Phileb. 36 E, 60 C (w. *άει*); Alcib. II. 142 B; Rep. 519 C; Tim. 38 C, 85 E 'completely'; Legg. 635 B, 646 C, 687 C, 721 C, 807 E, 865 A, Epist. 353 A; Antiphanes 134. 2 K; Alexis 125. 16 K; 237 K; Amphion 33. 4 K; Timocles 8. 5 K; Lycurg. 16; Dem. 216. 17; 668. 145;<sup>29</sup> Menand. 325. 16; 349. 4 K; Hegesipp. 2. 3 K. Cf. pp. 86, 112, 167, 183.

### V. Adverbial

a. With nouns, 1. mainly abstractions. δι' αἰδοῦς, equiv. adv. αἰδοῖς, Eur. Bacch. 441, κάγω δι' αἰδοῦς εἴπον, 'with reverence,' 'respectfully.'

δι' αἰῶνος, v. *supra* p. 22.

δι' ἀκριβείας, adv. ἀκριβῶς, 'with minuteness' or 'precision,' freq. in Plato. Plat. Theaet. 184 C; Polit. 295 B; Rep. 414 A; Tim. 23 D, 52 C, 56 C, 73 B, 89 D; Legg. 763 B, 807 B, 818 A, cf. 876 C, διὰ πάσης ἀκριβείας. Cf. Legg. 809 E, εἰς ἀκριβειαν . . . ιτέον; 983 C, εἰς ἀκριβειαν . . . πορεύεσθαι; 769 D, πρὸς τὴν ἀκριβειαν, 807 E, ἀκριβῶς, etc. So Rhett. Spengel III. 334. 20, ἐπ' ἀκριβείας.

But Plat. Legg. 844 B, ἐάν δὲ (sc. θῶρ) δι' ἀκριβείας ἢ καὶ τοῖς γείτοισι 'if water was scarce,' a different and rare meaning which in this phr. occurs only here.

δι' ἀσεβείας, adv. ἀσεβῶς (late pr.) Isocr. IX. 25, παρασκευασθῆναι δι' ἀσεβείας, *pie peragi non posse* (Didot ed.).

δι' ἀσφαλείας . . . ὥκουν, Thuc. I. 17, adv. ἀσφαλῶς.

διὰ βίας, so δι' ἔκόντων in same passage, Plat. Phileb. 58 A, πάντα γὰρ ύφ' αὐτῇ (i. e., ἡ τοῦ πείθειν τέχνη) δοῦλα δι' ἔκόντων, ἀλλ' οὐ διὰ βίας ποιοῦτο, 'voluntarily not forcibly,' adv. βιάως.

δι' εὐλογίας, Eur. H. F. 356, ὑμῆσαι . . . δι' εὐλογίας.

δι' εὐπετείας, 'easily'=adv. εὐπετῶς, Eur. Phoen. 262. cf. μετ' εὐπετείας Plat. Tim. 64 D; κατ' εὐπέτειαν Dion. H. 6. 52.

δι' εὐφήμιας, 'euphemistically,' Plat. Legg. 736 A cf. adv. εὐφήμως.

Cf. διὰ καρτερίας, Xen. Mem. 2. 1. 20, αἱ δὲ διὰ καρτερίας ἐπιμέλειαι =adj., 'through patience,' i. e., long-continued exertions.

διὰ κοσμιώτητος=κοσμίως, Dem. 1372. 80.

διὰ μέθης, Plat. Symp. 176 E, συγχωρεῖν πάντας μὴ διὰ μέθης ποιήσασθαι τὴν ἐν τῷ παρόντι συνονσίαν.

<sup>29</sup>Lutz, *Präp. bei d. attischen Rednern*, S. 64 states that this is the only occurrence in Dem., apparently overlooking 216. 17.

διὰ νόμων ξῆν, Plat. Legg. 780 A ‘in conformity to law,’ an extension of διά c. gen. to express manner, probably influenced by διὰ τάξεως in same sentence (v. διά c. εἰναι, p. 30f.). The use of νόμος (sing. and pl.) c. κατά, παρά, ἐν, helps the tendency to extend the phr. to other preps.

δι' ὄργῆς, dat. adv. ὄργη, Soph. O. T. 807, παίω δι' ὄργῆς ‘in anger’; so Thuc. II. 11. 4.<sup>30</sup>

(W. modifying adj.) δι' ὀλίγης παρασκευῆς, ‘at short notice,’ ‘off-hand’, Thuc. IV. 8. 8.

Cf. R P §62 (Porphy. v. Pyth. 53), τὰ μὲν κάρπιμα σφετερίσασθαι διὰ βραχέας ἐπισκευῆς, ‘with slight alteration.’

διὰ πελάγους, Thuc. VI. 13, ‘out at sea’ opp. to παρὰ γῆν ην τις πλέγη.

διὰ πίστεως, adv. πιστῶς, ‘with good faith,’ Xen. An. 3. 2. 8, τοὺς στρατηγούς, οὐδὲ διὰ πίστεως αὐτοῖς ἔαντοὺς ἐνεχείρισαν.

διὰ σιγῆς, dat. adv. σιγῇ, Plat. Gorg. 450 C; cf. μετὰ σιγῆς Soph. 264 A.

διὰ σκότους, fig. expression nearly equiv. to adv. Xen. An. 2. 5. 9, ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ή ὁδός sc. ἔστι, i.e., ‘is dark and obscure.’

διὰ σπουδῆς, ‘in haste,’ ‘hastily,’ dat. adv. σπουδῇ. Eur. Bacch. 212, Πενθεύς πρὸς οἴκους ὅδε διὰ σπουδῆς περᾶ, so Thuc. VI. 69. 1; Xen. Hell. 6. 2. 28, διὰ σπουδῆς opp. to καθ' ἡσυχίαν; cf. ἐκ, p. 68. But contrast ἀπό Hom. Il. 7. 359; 12. 233 ‘in earnest,’ v. p. 35.

διὰ σωφροσύνης adv. σωφρόνως. Aeschin. I. 159.

διὰ τάχους, ταχέων=adv. ταχέως, no apparent difference in use of sing. and pl. διὰ τάχους: Soph. Ai. 822, cf. 853 σὺν τάχει τινί; Tr. 595; Thuc. I. 63. 2; II. 18. 4; III. 18. 2; 109. 3; IV. 25. 2; 85. 2; 106. 4; VI. 69. 1; 79. 3; 98. 2; 104. 1; VII. 22. 2; 29. 2; VIII. 2. 1; 12. 3; 15. 2; Plat. Polit. 271 A; Legg. 812 E; Dem. 1145. 20; 1154. 50; 1208. 6; 1210. 12; 1379. 100. διὰ ταχέων: Thuc. I. 80. 3; III. 13. 2; IV. 8. 4; 96. 1; VI. 66. 2; Lys. II. 26; Isocr. VI. 69; XII. 202; XVI. 7; Ep. 7.13; Xen. An. 1. 5. 9; Plat. Apol. 32 D; Isae. VII. 15; Dem. 867. 14; 1162. 76; 1247. 5; Aeschin. I. 145, etc. (freq. in Orr. from Isocr. on). So τάχος w. other preps., ἀπό p. 44, εἰς p. 111, ἐν p. 183, κατά, μετά, σύν, also adv. acc.

διὰ τέλους, v. supra, p. 23.

Cf. w. above uses, δι' ὑπονοῖων, Alciphro 2. 4. ‘by insinuation,’ ‘covertly,’ so κατά, δι' ὑπονοίας, ἐν ὑπονοίᾳ in late prose.

<sup>30</sup>Cf. adv. phr. w. other preps. with this noun; perhaps also διά c. acc. Aesch. Eum. 981.

2. διὰ c. gen. of the medium of communication, expressing manner and practically equivalent to adv., closely allied to previous group:

Soph. Tr. 1131, *τέρας τοι διὰ κακῶν ἔθεσπισας* (sc. λόγων); Eur. Hel. 309, *πόλλ' ἀν γένοιστο καὶ διὰ ψευδῶν ἔπη.* Plat. Polit. 272 B, *τὸ μὴ μόνον ἀνθρώπους ἀλλὰ καὶ θηρίους διὰ λόγων δύνασθαι ξυγγίγνεσθαι;* cf. Symp. 176 E, *ἡμᾶς δὲ διὰ λόγων ἀλλήλους συνεῖναι τὸ τήμερον et al.* Minos 320 B, ἀλλ' ἦν αὐτῇ ἡ σινουσία, ὥσπερ ἐγώ λέγω, διὰ λόγων ἐπὶ παιδείᾳ εἰς ἀρετήν (probably a reminiscence of ἡ διατριβὴ τὰ πολλὰ ἐν λόγοις, Lysis 204 A), cf. Isocr. Ep. I. 2, *διὰ γραμμάτων ποιεῖσθαι τὴν συνουσίαν.* Aeschin. I. 147, *ἴνα δὲ καὶ διὰ τοῦ μέτρου τὰς γνώμας ἀκονῆστε τοῦ ποιητοῦ.* Plat. Legg. 773 C is a little different, *ταῦτα δὴ διὰ λόγου μὲν νόμῳ προστάττειν,* ‘to prescribe by express provision of law.’

δι' αἰνιγμῶν ἔρειν, Ar. Ran. 61 (almost a phr., but may be taken literally); cf. Plat. Tim. 72 B; Aeschin. III. 121.

b. With adjectives:

1. Almost or quite pure adverbs.

δι' ἀπορρήτου, ‘secretly,’ ‘in secret,’ late adv. ἀπορρήτως. Dem. 1372. 79 (cf. 80, *ἐν ἀπορρήτῳ καὶ διὰ κοσμιότητος*, where *ἐν* seems to be used merely for variety). So pl. δι' ἀπορρήτων, Plat. Rep. 378 A (*ἀκούειν*); Aeschin. III. 96; Lycurg. 85. Cf. *ἐν* p. 185.

δι' εἰθείας, ‘directly’ (late), Plut. 2. 408 E *συντόμως καὶ ἀπλῶς καὶ δι' εἰθείας* cf. Rhett. Spengel III. 120. 16 (note for comparison w. other preps. ἀπό p. 45, ἐξ p. 70 also ἐπί).

δι' ἵσου, Plat. Rep. 617 B, ἄλλας δὲ καθημένας πέριξ δι' ἵσου *τρεῖς*, ‘and three others sitting around at equal distances.’ This adj. more closely equiv. to adv. with other preps. cf. ἀπό p. 45, ἐξ p. 71, *ἐν* p. 188, *εἰς* p. 113.

διὰ κενῆς, ‘to no purpose,’ ‘in vain,’ ‘idly,’ adv. κενῶς. Eur. Tro. 758, διὰ κενῆς ἄρα / *ἐν σπαργάνοις σεμαστὸς ἔξθρεψ'* δός; Ar. Vesp. 929, *ἴνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ* (defined ἐκ παραλλήλου by ἄλλως); Thuc. IV. 126. 5, *ἡ τε διὰ κενῆς ἐπανάσεισις τῶν ὅπλων ἔχει τινὰ δῆλωσιν ἀπειλῆς* (as adj.), ‘the empty flourishing of arms’; Plat. Com. Frg., 174. 21 K. μάτην . . . διὰ κενῆς; cf. διακενῆς Alexis 174. 10 K. Timocl. 27. 5 K.; Menand. Samia 403, 470 (Capps); cf. Ar. Probl. 881<sup>a</sup> 39, διὰ κενῆς ρίπτειν. cf. *ἐν* p. 189, κατά (v. L. and S.).

2. Quantitative phrases of space or time, mostly with adv. force:

διὰ βραχέος, Thuc. II. 83. 5, διὰ βραχέος παραγιγνόμενοι, ‘being close at hand,’ (sc. χωρίου) of an interval of distance like δι' δλίγον. So Thuc. IV. 14. 1; 76. 5. But διὰ βραχέων (sc. λόγων), ‘briefly,’ in the

Orr. and Plat.: Lys. XXIV. 5; XXVI. 3; Isocr. VI. 32; XI. 9; XIV. 3; XV. 68, 76, 113; Plat. Theaet. 172 D; Polit. 279 C; Prot. 336 A; Gorg. 449 A (in 449 B, *κατὰ βραχύ* has same meaning); Rep. 424 B; Tim. 17 B, 23 E, 69 A, 90 E; Minos 319 C, 321 C; Legg. 791 B; Dem. 460. 11; 479. 75; 641. 64; 667. 144; 772. 8; 852. 25; 1075. 73; 1098. 60; 1430. 19; Aeschin. I. 109; III. 9, 60, 69, etc.

διὰ βραχυτάτων 'as briefly as possible,' regularly, both in the Orr. and Plato, with ὡς ἀν δύνωμαι, ὡς ἀν οἷός τ' ᾖ, or ὡς: Lys. XII. 62; XVI. 9; XXIV. 4; Isocr. XXI. 2; Plat. Theaet. 170 A; Gorg. 449 B, D; Tim. 89 E; Dem. 814. 3; 817. 12; 945. 3; 967. 3; 1055. 18; 1102. 2; 1257. 2; 1422. 2. Cf. (sing. w. λόγου expressed) Dem. 654. 102, ἵνα δ' ὡς διὰ βραχυτάτου λόγου δῆλον δὲ βούλομαι ποιήσω. In contradistinction are διὰ μακρῶν, 'fully,' and διὰ μακροτέρων (v. *infra*).

δι' ἐλάσσονος, 'at less distance,' Thuc. III. 51. 2.

δι' ἐλαχίστου, Thuc. III. 39. 4, εἴωθε δὲ τῶν πόλεων αἷς ἀν μάλιστα καὶ δι' ἐλαχίστου (sc. χρόνου) ἀπροσδόκητος εὐπραγία ἐλθῃ, ἐς ὑβριν τρέπειν. Cf. late use, Rhett. Spengel, III. 140. 11, δι' ἐλαχίστου συμπλοκαῖ. But (pl.) Lys. XII. 3, ὅμως δὲ πειράσομαι ὥμας ἐξ ἀρχῆς ὡς ἀν δύνωμαι δι' ἐλαχίστων (sc. λόγων) διδάξαι, 'as briefly as possible' (very rare for the usual formula of the Orr. διὰ βραχυτάτων).

διὰ μακροῦ, Eur. Hec. 320, διὰ μακροῦ γάρ η χάρις 'that is a favor that lasts a long time';<sup>31</sup> this use is infrequent, but occurs again Eur. I. A. 1399, ταῦτα γάρ μνημεῖα μον / διὰ μακροῦ. But Phoen. 1069 διὰ μακροῦ μέν, ἀλλ' ὅμως / ἔξελθε 'after a long time,' 'long delayed'; I. T. 480, ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, / μακρὰν δ' ἀπ' οἴκων χθονὸς ἔσεσθ' αἳ κάτω;<sup>32</sup> Thuc. VI. 15. 4, οὐ διὰ μακροῦ, 'not long after'; so ib. 91. 3 and Plat. Alcib. II. 151 B; \*ιδ\*θᾶττον δὲ καὶ οὐ διὰ μακροῦ πέμψομέν σοι. cf. δι' ὀλίγον Thuc. V. 14. 1, etc.; cf. ἐς μακρόν (Pind.), ἐς μακράν, p. 108. Pl. διὰ μακρῶν, Eur. Frg. 424, ὅρᾶς τυράννους διὰ μακρῶν ηὔξημένους ὡς μίκρα τὰ σφάλλοντα 'through a long time,' like διὰ μακροῦ; but Plat. Gorg. 449 B, διὰ μακρῶν τὸν λόγον ποιεῖσθαι, 'at length'; so Theaet. 172 D, Euthyd. 282 D. Cf. Anth. Lyr. Sem. 10. 1, τί ταῦτα μακρῶν διὰ λόγων ἀνέδραμον, showing possibly an earlier step in the history of the phrase. Such phrases may have started in cases where the omitted

<sup>31</sup>L. and S. are wrong in interpreting this 'after a long time,' 'long delayed.'

<sup>32</sup>I. T. 480: this might refer to time or distance. Most edd. apparently take it of the latter and translate 'a long journey'; to make it refer to time, 'after a long interval,' as Phoen. 1069, would seem to fit the antithesis better, although perhaps somewhat illogical. Is this a woman's lack of logic, as she thinks of the time she has been waiting?

noun was clearly implied in the context, cf. διὰ παύρων, Aesch. Frg. 99. 4 v. *infra*.

διὰ μακροτέρων, ‘more fully’ (of arguments or discussions): Lys. XXII. 7; Isocr. IV. 106; VIII. 27; X. 22; XII. 118; XIV. 3; Ep. 8. 10. Plat. Phileb. 28 C; Dem. 1206. 2; cf. Ar. Pol. 1279.<sup>b</sup> 11, μικρῷ διὰ μακροτέρων, ‘at somewhat greater length.’ δι’ ὀλίγου. Spatial:<sup>33</sup> Eur. Phoen. 1098, ὡς τῷ νοσοῦντι τειχέων εἴη δορὸς / ἀλκὴ δι’ ὀλίγου (*sc.* χώρου) ‘at a short distance,’ Thuc. II. 89. 9; III. 21. 4, 43. 4; V. 66. 1; VII. 15. 2, 36. 5, τὴν γάρ ἀνάκρουσιν οὐκ ἔσεσθαι τοῖς Ἀθηναῖοις ἐξωθυμένοις ἀλλοσε ἥ ἐς τὴν γῆν, καὶ ταῦτην δι’ ὀλίγου καὶ ἐς δλίγον; ib. 71. 3.<sup>34</sup> Temporal: Thuc. I. 77. 6, εἰπερ οἷα καὶ τότε πρὸς τὸν Μῆδον δι’ ὀλίγου ἡγησάμενοι ὑπέδειξατε, ὅμοια καὶ νῦν γνώσεσθε ‘for a short time’; id. IV. 95, δι’ ὀλίγου μὲν ἥ παραίνεσις γίγνεται=Lat. *brevis*; V. 69. 2, εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σφύζονταν ἥ λόγων δι’ ὀλίγου καλῶς ρήθείσαν παραίνεσιν (note ἐκ πολλοῦ in antithesis); so II. 85. 2, οὐκ ἀντιτίθεντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπερίαν τῆς σφετέρας δι’ ὀλίγου μελέτης. But Thuc. V. 14. 1, καὶ δι’ ὀλίγου αὖθις ἐν Ἀμφιπόλει of an interval of time, ‘shortly afterwards’; so VI. 11. 4; VII. 39. 2. Cf. Dion. H. 6. 34, καὶ δι’ ὀλίγου πᾶσα ἥ πόλις ἦν ἀκοσμίας πλήρης καὶ θορύβου. But pl. δι’ ὀλίγων, (*sc.* λόγων)=*paucis verbis*, cf. διὰ βραχέων *sūbra*. Plat. Phileb. 31 D, εἰ δεῖ δι’ ὀλίγων περὶ μεγίστων ὅτι τάχιστα ρήθηναι; so Legg. 778 C. But cf. R P §149 (Plut. Nic. 23. 3), ἀπόρρητος ἔτι καὶ δι’ ὀλίγων (of something communicated to a few).

δι’ ὀλιγίστων, Plat. Ep. 351 D, ταύτην δὴ καὶ Δίωνα ἔσφηλε δι’ ὀλιγίστων, Lat. *aliquantulum*.

διὰ παύρων, cf. διὰ βραχέων, δι’ ὀλίγων. Aesch. Frg. 99. 4 (Nauck), οὐν τὰ πολλὰ κείνα διὰ παύρων λέγω.<sup>35</sup>

διὰ πολλοῦ, Thuc. VI. 11. 1, ‘at a great distance.’ But cf. later of time, Luc. Necyom. 15 (*sc.* χρόνον), ‘through,’ i. e. ‘lasting a long time,’ but Nigr. 2, ‘after a long interval.’

<sup>33</sup>Cf. Aesch. Sept. 762, μεταξὺ δ’ ἀλκὰ δι’ ὀλίγου. | τείνει πύργος ἐν εὔρει, which Flagg renders ‘But between’ (us and the waves of battle) ‘defence for little space extends, a tower in width’ (διά of the interval, the intervening space). ἀλκὰ δι’ ὀλίγου is MS. reading, but the text is corrupt and disputed; ἀλκαρ (M. Schmidt, Rh. M. XIX. 627) ὃδ’ ὀλίγῳ W.

<sup>34</sup>A late use c. μετά is interesting, R P §151 (Simpl. Phys. 155. 23), μετ’ ὀλίγον . . . μετ’ ὀλίγα, ‘a little further on’ (in a book).

<sup>35</sup>Interesting for comparison in the history and growth of such phrases. This might easily have become a phr., but did not maintain itself.

διὰ πλείονος, Thuc. I. 124. 2, τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες (*sc.* χρόνου), ‘lasting through a longer time.’ Pl. διὰ πλειόνων, Isocr. III. 17 of discussing a thing at large, fully. Cf. Isocr. XI. 2; XII. 182.

διὰ πλείστου, Thuc. II. 97. 2, ταντῇ γὰρ διὰ πλείστου (*sc.* χωρίου) ἀπὸ θαλάσσης ἄνω ἐγίγνετο, ‘for by this route the distance from the sea into the interior was the greatest’; id. IV. 115. 3, καὶ μάλιστα οἱ διὰ πλείστου . . . φυγῇ . . . ὥρμησαν, ‘those at the greatest distance’; so Thuc. VI. 11. 4, τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα. But id. VI. 11. 6, ὅσῳ καὶ περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελετῶσιν (*sc.* χρόνου), (Jowett: ‘the rather because they have labored so earnestly and so long to win a name for valor’).

διὰ τοσούτου, ‘at so short a distance,’ Thuc. II. 29.

#### VI. Periphrasis

Prepositional phrases with a more or less colorless verb of being or motion used as a periphrasis for the action or state described by the verb indicated by the noun in the phrase.

a. Verbs of motion c. διά and a Gen. most frequently of an abstract noun:

Aesch. Pr. 121, τὸν πᾶσι θεοῖς / δι' ἀπεχθείας ἐλθόνθ’, where it appears to mean ‘hated by all the gods’; this, the earliest case, is the only one with this passive and objective meaning.

Aesch. Suppl. 475, διὰ μάχης ἥξω τέλοις (c. dat.) ‘through the issue of battle’ like the later διὰ μάχης ἐλθεῖν, etc., e. g. Eur. Hel. 978, ἐλθεῖν διὰ μάχης σῷ συγγόνῳ; Hdt. 1. 169 (ἀφικνέσθαι); 6. 9. 4 (ἔρχεσθαι); so Thuc. II. 11. 3, etc. Cf. Xen. An. 3. 2. 8, διὰ παντὸς πολέμου ἔνειν; allied is Eur. Phoen. 754, καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δορί.

Soph. Ant. 742, διὰ δίκης ἡών πατρί, ‘engaging in controversy with,’ so ‘to go to law,’ cf. Thuc. VI. 60. 3.

Soph. El. 1509, δι' ἐλειθερίας μόλις ἐξῆλθες. This is at the same time idiomatic and admits of a literal interpretation which is helped by the force of ξε in the compound.<sup>36</sup>

Soph. O C 905, εἴ μὲν δι' ὄργῆς ἡκον ἦς ὅδ' ἄξιος, the meaning of the verb is here blunted until it has little more force than εἶναι ‘if I were in such wrath as this man deserves’; this phr. is frequent with verbs of being, an extension of the idiom found first in Hdt. and Eur.

<sup>36</sup>Jebb's note here, that διά in this idiom usually denotes a course of action and not a state, is misleading and not in harmony with Soph. O C 905 and with examples from Eur. cited below. The difficulty in this passage arises from the blending of the literal and idiomatic uses.

Soph. O T 773, διὰ τύχης τοιᾶσδ' ίών, here more lit. than some of the later cases; not an emotion, but an actual plight; the adj. modifier also lessens the idiomatic feeling, cf. Eur. Hippol. 543.

Eur. Phoen. 20, καὶ πᾶς σὸς οἶκος βήσεται δί' αἴματος, local metaphor partially faded, 'steeped in blood,' not 'wade through blood.'<sup>37</sup>

In Phoen. 479, Euripides combines the abstract and concrete, καὶ μὴ δί' ἔχθρας τῷδε καὶ φόνου μόλων; cf. Hippol. 1164 (ἀφιγμένος), cf. also c. γίγνεσθαι, Ar. Ran. 1412; cf. further, Eur. Phoen. 384, διὰ πόθου δ' ἐλάχινθα; Andr. 416, πατρὶ τῷ σῷ διὰ φιλημάτων ίών; Or. 757, διὰ φόβου γάρ ἔρχομαι (cf. c. εἶναι infra); Alc. 874, δί' ὀδύνας (=ης) ἔβας / σαφ' οὖδα=El. 1210, cf. Eng. idiom, 'they went through great trouble' and 'they have been through everything' (of trouble); Xen. An. 3. 2. 8, αὐτοῖς διὰ φιλίας λέναι 'to enter into friendship with them,' (but Xen. Reip. Ath. 2. 5, διὰ φιλίας λέναι, 'through a friendly country'); cf. Plat. Pol. 304 E; Prot. 323 A, διὰ δικαιοσύνης λέναι.

Allied phenomena:

Eur. Med. 872, ἑγώ δί' ἔμαντῆ διὰ λόγων ἀφικόμην, 'I held converse with myself'; Tro. 916, ἑγώ δί', ἀσ' οἷμαι διὰ λόγων λέντι ἐμοῦ | κατηγορήσειν, 'to come to open speech'; cf. Suppl. 112, πέρας γάρ οὐδὲν μὴ διὰ γλώσσης λέν.

b. διά c. gen. of a state or condition with a verb of being (εἶναι, γίγνεσθαι), or with ἔχειν, λαβεῖν, an extension of διά c. gen. and a verb of motion. Cf. also εἶναι ἐν pp. 193 ff.

Eur. I. T. 683, ταῦτ' οὖν φοβοῦμαι καὶ δί' αἰσχύνης ἔχω; Hec. 851, σε . . . δί' οἴκτου χεῖρα θ' ικεσίαν ἔχω; cf. Suppl. 194, δί' οἴκτου τὰς ἐμὰς λαβεῖν τύχας.

Ar. Ran. 1412, δί' ἔχθρας οὐδετέρω γενήσομαι, 'I won't become an enemy to either of them.' Eccl. 888, κεὶ γάρ δί' ὅχλουν τοῦτ' ἐστι, 'if this is a bore to the spectators'=ὅχληρὸν εἶναι; so Thuc. I. 73. 2; Plat. Alcib. I. 103 A. Cf. διὰ μόχθων εἶναι, Xen. Cyr. 1. 6. 25.

Hdt. 1. 206, πάντως μᾶλλον ηδί' ήσυχήνει εἶναι, cf. Thuc. II. 22. 1.

Hdt. 2. 91, διὰ πάσης ἀγωνίας ἔχοντα, 'extending through every kind of contest.'

Thuc. II. 60. 4, καὶ ἐμέ τε . . . καὶ ὑμᾶς αὐτοὺς . . . δί' αἰτίας ἔχετε et al. cf. Dion. H. 1. 70, εἶναι δί' αἰτίας=αἰτιασθαι. Cf. ἐν, p. 165. Thuc. I. 40. 4, δί' ἀνοκωχῆς γίγνεσθαι τινι, 'to be at truce with one';<sup>38</sup> id. II. 11. 4, ἄδηλα γάρ τὰ τῶν πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δί' ὀργῆς

<sup>37</sup> Cf. Pearson *ad loc.*

<sup>38</sup> Cf. Isocr. XVIII. 28, διὰ συνθηκῶν εἶναι τινί; for prep. idioms c. συνθῆκη, v. ἐκ, p. 68.

αἱ ἐπιχειρήσεις γίγνονται; cf. 37. 2, 64. 1; V. 46. 5 (c. ἔχειν); id. VI. 34. 2, αἱ διὰ φόβου εἰσὶ, so VI. 59. 2 cf. pl. Plat. Legg. 791 B.

Thuc. II. 81. 4, διὰ φυλακῆς ἔχοντες (absol. no object acc.) ‘keeping a look-out,’ semi-tech.; so id. VII. 8. 3; cf. VIII. 39. 3, διὰ φυλακῆς ποιησάμενοι c. acc. cf. ἐν φυλακῇ εἶναι, ἔχειν *infra*.

Xen. Hier. 9. 2, δι’ ἀπειχθέλας γίγνεσθαι, cf. c. ἐλθεῖν *supra*. Ib., διὰ χαρίτων εἶναι, γίγνεσθαι, but id. Reip. Lac. 2. 12, διὰ χαρίτων τῇ ὥρᾳ χρῶνται

Plat. Phaed. 82 E, δι’ ἐπιθυμίας εἶναι; id. Tim. 88 A, δι’ ἐρίδων καὶ φιλονεκίας γιγνομένων; cf. Plut. Ctes. 33, δι’ ἐρίδων ἦν; Plat. Legg. 789 A, πάντα διὰ τάξεως . . . γίγνεσθαι, ‘to be orderly in all respects.’ Isocr. IV. 138, διὰ μᾶς γένεται γνώμης Isae. VII. 14, ὃν ἐκεῖνος . . . δι’ ἐπιμελείας εἶχεν, Lat. *forever*.<sup>39</sup>

Allied is Xen. Cyr. 4. 6. 6, καὶ διὰ πένθους τὸ γῆρας διάγων.

Somewhat different is Soph. Ant. 639, οὕτω . . . χρὴ διὰ στέρνων ἔχειν, a periphr. for φρονεῖν or διακεῖσθαι.<sup>40</sup>

## VII. Noteworthy uses of preposition

1. Instrumental: διὰ χερός and διὰ χερῶν in certain literal uses are clearly instrumental, in others they may be so translated, or may be interpreted with slight idiomatic tinge. E. g. Aesch. Sept. 513, διὰ χερὸς βέλος φλέγων (cf. ib. 433); so Pers. 239, πότερα γὰρ τοξούλκος αἰχμὴ διὰ χερὸς λαοῖς πρέπει; and Suppl. 193, ἵκτηρίας . . . σεμνῶς ἔχουσαι διὰ χερῶν εἰώνυμων ‘in their left hands.’ Closely related is Soph. O.C. 470, πρῶτον μὲν ἵρας ἐξ ἀειρύτου χοὰς κρίνης ἐνεγκοῦ, δι’ ὅσιων χειρῶν θιγάνων. Cf. Soph. Ant. 916, καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβών, i. e. forcibly. Cf. ib. 1258, μνῆμ’ επισήμον διὰ χειρὸς ἔχων; Thuc. II. 76. 4, ἀφίεσαν τὴν δοκὸν . . . καὶ οὐ διὰ χειρὸς ἔχοντες,<sup>41</sup> ‘no longer grasping it firmly.’

2. Distributive: Soph. Ph. 285, ὁ μὲν χρόνος δὴ διὰ χρόνου προῦβαινε μοι; Eur. Andr. 1248, βασιλέα δ’ ἐκ τοῦδε χρὴ/ἄλλον δι’ ἄλλον διαπερᾶν Μολοσσίας, ‘one after another.’

<sup>39</sup>Cf. later, Luc. Amor. 13, δι’ εὑμαρείας οὖν ἔστιν. Hdn. 2. 2. 17, διὰ τιμῆς τε καὶ θαύματος ἔσχεται. Different but a slight phr., is Diog. L. X. 12. τὸν γνωρίμον (i. e., the pupils of Epicurus) καὶ διὰ μνήμης ἔχειν τὰ ἑαυτοῦ συγγράμματα.

<sup>40</sup>Jebb: The gen. does not here, as in other cases, denote a state or act of the mind, but the mind itself, and οὕτω with ἔχειν shows that the verb is intr., whereas usually in such phrases ἔχειν is trans.

<sup>41</sup>L. and S., so Mills and Marchant, are wrong here in translating fig. ‘to have in hand,’ i. e., ‘under control.’ For such idiomatic uses of διὰ χειρὸς ἔχειν v. *supra*, p. 18.

3. Pregnant: Ar. Nub. 583, *βροντὴ δ' ἐρράγη δι'* ἀστραπῆς, 'thunder burst through the lightning,' i. e. 'through the rift cloven by the lightning,' quoted from Soph. frg. 520. 2 (Nauck).

4. Plastic and picturesque. Aesch. Cho. 56, *σέβας δ' ἄμαχον, ἀδάματοι, ἀπόλεμον τὸ πρὶν δι'* ὥτων φρενός τε δαμίας περάινον/νῦν ἀφίσταται, 'that filled the people's ears and minds'; Soph O C 1250, *δι'* ὅμματος/ἀστακτὶ λείβων δάκρυν ὡδ' ὁδοιπορεῖ; Ant. 1188, *καὶ με φθόγγος οἰκείου κακοῦ/βάλλει δι'* ὥτων; cf. El. 737; O T. 1387; cf. sing. El. 1439; cf. Eur. Rhes. 294, 566, (sing. Theocr. 14, 27).

### B. c. Acc.

#### I. *Idiomatic phrases*

Idioms with διά c. acc. are rare in Attic Greek.

*εἰ μὴ διὰ . . .*, Lys. XII. 60, *εἰ μὴ δι'* ἄνδρας ἀγαθούς, 'had it not been for good men'; Plat. Gorg. 516 E, *εἰ μὴ διὰ τὸν πρύτανυν, ἐνέπεσεν ἀν*, 'had it not been for the Prytanis'; so Isocr. VII. 92, *εἰ μὴ διὰ Κύρου . . . ἀν ἐσφάλησαν*; Dem. 364. 74, *οὐ γάρ ὡς εἰ μὴ διὰ Λακέδαιμοντος, . . . οὐδ' ὡς εἰ μὴ δι'* Ἡγήσιππον, *οὐδ'* ὡς *εἰ μὴ διὰ τὸ καὶ τὸ* ('as if it had not been for this or that') *ἐσώθησαν ἀν οἱ Φωκεῖς* so 370, 90; 375, 172; 680, 180. In Latin this is *absque* c. abl. Plaut. Capt. 754. *absque hoc esset*, 'had it not been for this man,' so Trin. 832, *apsque foret te, so 1127, Bacch. 412, Men. 1024, Pers. 836; Ter. Hec. 601, Phorm. 188, etc.*

*διὰ στόμα*, Aesch. Sept. 51, *οἴκτος δ'* *οὐτὶς ἦν διὰ στόμα*; Ar. Lys. 855, *ἄει γάρ ή γυνή σ'* *ἔχει διὰ στόμα*. v. *supra sub Hom. p. 16*.

Possibly a slight id. feeling in Thuc. I. 140. 5, *ὡς διὰ μικρόν ἐπολεμήσατε* 'for a trifle.'

*δι'* ἀνάγκην, as used in Ar. Nub. 377, while not a phr. was a catch-word of the philosophy of the time, semi-tech. of what we call 'natural laws'; Democr. said that *πάντα κατ'* ἀνάγκην γίγνεσθαι.

#### II. *Abstractions*

c. διά, really only causal use of prep., but sometimes with more or less adv. force; very frequent, a few examples only will be cited: cf. Hom. *δι'* ἀφραδίας, p. 17.

Plat. Rep. 465 C, *τὰ γε μὴν σμικρότατα τῶν κακῶν δι'* ἀπρέπειαν ὄκνῳ καὶ λέγειν; *δι'* ἀσχολίαν, 'because of business' Eubul. 119 K. cf. *ἐν*; Thuc. IV. 40, *καὶ των ἐρομένου . . . δι'* ἀχθηδόνα 'for the sake of teasing:' Plat. Rep. 358 A, *δι μισθῶν θ'* ἔνεκα καὶ εὐδοκιμήσεων διὰ δόξαν ἐπιτηδευτέον; cf. Menex. 247 B; Rep. 466 C, *διὰ δύναμιν ἐπὶ τὸ ἄπαντα τὰ ἐν*

τῇ πόλει οἰκειοῦσθαι, cf. other preps. which do show phrases with δόξα and δύναμις: Thuc. I. 71. 5, λέγουσι γὰρ σπουδὰς οὐχ οἱ δι' ἐργάμιαν ἄλλους προσιόντες ‘from being left alone’; δι’ εὐσέβειαν Aristophont. frg. 12. 5 K.; δι’ ὀργήν, Dem. 527. 41; Ar. Eth. N. 1138<sup>a</sup>. 9; διὰ συνήθειαν, Plat. Soph. 248 B; διὰ τύχην, Isocr. IV. 132; IX. 45; Philemon 99 K.; Menand. 426 K.; Ar. Pol. 1368<sup>b</sup> 34; Phys. 195<sup>b</sup> 32; so κατά, but Ar. usually has ἀπὸ τύχης; διὰ τύχας Ar. Pol. 1303<sup>a</sup> 3, cf. ἀπό, p. 44, ἐκ, p. 69, δι’ ὕβριν, Dem. 527. 42; διὰ φιλίαν ‘through friendship’, Xen. An. 5. 5. 15; Thuc. I. 91. 1; διὰ φόβον, Xen. Hier. 1. 38, etc.

Cf. adj. as abstraction: Eur. Fr. 642. 3, πενία δὲ σοφίαν ἔλαχε διὰ τὸ συγγενές. Eubul. Incert. 114 K., καὶ γὰρ ὁ ταῦς διὰ τὸ σπάνιον θαυμάζεται ‘owing to its rarity’ (slight id.).

### III. Pronominal expressions

A few pronominal expressions in which διά has the same causal meaning are so often repeated as to become equivalent to conjunctions.

δι’ ὅπερ, ‘wherefore,’ Thuc. I. 130. 2, 140. 1; Xen. Mem. 3. 10. 14 et al. Cf. διόπερ Isocr. V. 131; XV. 322.

διὰ τι, ‘why?’, ‘wherefore?’, Ar. Nub. 58; Xen. Mem. 2. 6. 25; Plat. Prot. 355 C; Alexis 244 K. et saepe.

δι’ ἄλλο τι ‘for some other reason’ Plat. Euthyphro 3 D. Cf. Thuc. III. 11. 3.

διὰ τοῦτο, ‘on this account,’ ‘therefore,’ often followed by ὅτι Xen. Mem. 2. 3. 6; ib. 6. 3; 3. 5. 13, 7. 2, 12. 5; An. 4. 1. 21 et saepe. Lys. I. 35; II. 1; IV. 14 et al. Aeschin. I. 27, 73, 126, 165; II. 35; III. 47; III. 191, ὅτι . . ., διὰ τοῦτο; id. I. 73, διὰ τοῦτο . . ., ὅτι so III. 229; et al. Also with the particles, ὅπως, ἵνα, e. g. διὰ τοῦτο . . . ὅπως Aeschin. II. 123; διὰ τοῦτο . . . ἵνα Lys. XXXII. 22,<sup>42</sup> Aeschin. III. 135.

διὰ ταῦτα, ‘on account of these things,’ ‘for these reasons,’ ‘therefore.’ Xen. Mem. 1. 3. 7; 2. 1. 3, μὴ διὰ ταῦτα, ‘not for these reasons,’ to be distinguished from the idiom εἰ μὴ διά noted above; ib. 3. 10. 14; An. 4. 1. 24. But in these cases it is hardly felt beyond its literal force, while in its constant use in Plato, although it really retains its lit. meaning, it seems to have become practically an illative conjunction. Plat. Rep. 341 E; Prot. 327 B, 328 B et saepe. So in the Orr.; cf. Alexis 242 K.

<sup>42</sup>v. Adams *ad loc.*

## PART II

### ἀπό

Idg. \*apo, Gr. ἀπό, epic ἀπαι, Ai. ápa, Ital. \*ap, Lat. ab, abs, Got. af, cf. Eng. of, off, meaning from, away from.<sup>1</sup>

ἀπό and ἐκ often have a similar meaning, but in general ἀπό refers to motion *away from*, ἐκ *out of* a place or object; ἀπό does not imply previous place within the object, whereas ἐκ means proceeding from within it; the one bears a more external relation than the other. So ἀπό may indicate removal from the region of, ἐκ from the midst of, the city or battle. Hence in the causal relation ἀπό ordinarily is used of a more remote, ἐκ of a more immediate cause, yet even in Homer they are sometimes used together with the same meaning, e. g. Od. 10. 350, γίγνονται δ' ἄρα ταὶ γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων/ἐκ θ' ἵερῶν ποταμῶν.

With both ἀπό and ἐκ the Genitive is Ablatival.<sup>2</sup>

The ordinary classification<sup>3</sup> of the uses of ἀπό is substantially the following: I. Spatial: 1. removal from a place or object with verbs of motion. 2. Absence from a place or object with verbs of rest. It is possible to refer various metaphorical uses to one or the other of these two groups.

II. Temporal, from a point of time, after, sometimes of immediate consecution.

III. Causal and figurative: 1. of origin and source; 2. partitive; 3. of the author or agent of an act, approaching ὑπό with the Genitive; 4. of cause; 5. of material; 6. of means and instrument, 7. of manner.

Or, 1. starting point; 2. separation; 3. remoteness; 4. origin.

### A. HOMER

#### I. *Idiomatic phrases*

ἀπὸ δόξης, ἀπὸ σκοποῦ, Il. 10. 324, σοὶ δ' ἐγώ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης, i. e. ‘contrary to your expectation of me’; but in Od. 11. 344, οὐ μὰν ἡμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης / μνθεῖται βασιλεῖα περίφρων, ‘not contrary to our opinion,’ i. e. the opinion of the person speaking. Here also the phr. ἀπὸ σκοποῦ,<sup>4</sup> ‘away from,’ ‘wide of the

<sup>1</sup> Walde, Prellwitz, Brugmann, *Kz. vergl. Gr.*

<sup>2</sup> Monro § 224; Kühner-Gerth § 430. For force in composition, v. Monro.

<sup>3</sup> K-G.; L. and S.

<sup>4</sup> For question of accent, v. ftn. 16 ἀπὸ τρόπου p. 39.

mark'; this idiom continues in later Greek, v. p. 38, cf. also in Attic ἀπὸ γνώμης, ἀπὸ τρόπου. Cf. in Attic παρὰ δόξαν.

ἀπὸ θυμοῦ / μᾶλλον ἔμοι ἔσεαι, Il. 1. 562 'you will be alienated from my heart,' (L-L-M 'thou wilt be the further from my heart'),<sup>5</sup> cf. Il. 23. 595, ἐκ θυμοῦ πεσέειν, ἐκ still fig., but more nearly lit. with verb of motion.

ἀπ' οὐατος, Il. 18. 272, ἀπ' οὐατος ὥδε γένοιτο, 'may it never strike my ear,' i. e. 'Heaven forbend'; so Il. 22. 454, αἱ γὰρ ἀπ' οὐατος ἔμεν ἔπος.

ἀφ' ἵππων, in the sense of fighting from the chariot, Il. 5. 13 (balanced by ἀπὸ χθονός), τῶ μὲν ἀφ' ἵππουν, οὐδὲ ἀπὸ χθονὸς ἄρνυτο πεζός; so 5. 19; 15. 386; Od. 9. 49. Cf. καθ' ἵππων Il. 5. 111 and 6. 232 of leaping down from the chariots, and ἐξ ἵππων Il. 5. 163, 'he thrust them both from out their chariots,' where κατά and ἐξ have precisely their own force.

In contrast with ἀφ' ἵππων is ἀπὸ τείχεος, Il. 9. 353 of fighting 'far away from the wall,' i. e. 'from the plain'; also Il. 18. 256 of position far away from the wall, 'for we are far off from the wall.' Il. 18. 215 is a little different, 'standing away from the wall,' 'clear of it'; cf. 22. 16. None of these refer to fighting from the wall in the sense of on it; they indicate remoteness, not the starting point. We find this, however, in Il. 12. 390 'an arrow from the wall.'

### II. Temporal

Il. 8. 54, ἀπὸ δ' αὐτοῦ (i. e. δεῖπνου), 'immediately after supper.' This is the only case in Homer of transference of ἀπό from the local to the temporal use. From Hdt. on ἀπὸ δεῖπνου is frequent, v. *infra*, p. 43. ἐκ δεῖπνων also occurs, v. p. 63.

### III. Adverbial

ἀπὸ σπουδῆς, Il. 7. 359; 12. 233, 'in earnest,' cf. Attic Greek for use with other preps., but with the meaning 'in haste,' v. pp. 25, 68.

### IV. Tags.

#### 1. Military:

ἀπὸ κλισίης, Il. 10. 151, 'they found him away from his tent.'

ἀπὸ νηῶν, Il. 24. 401, 'they went away from the ships.'

ἀπὸ νευρῆς, νευρῆφιν, 'the arrow from the cord,' plastic and picturesque. Il. 8. 300, 309; 11. 476, 664; 13. 585; 15. 313; 16. 773; 21. 113. Cf. Hes. Sc. 409.

<sup>5</sup> So Ap. Rhod. 2. 253, θεοῖς ἀπὸ θυμοῦ ἔσεσθαι. Cf. ib. 863, ἐπεὶ μάλα πολλάδν ἀπ' ἐπίδος ἐπλεγο νόστος.

From the battle, or the thick of the fight: ἀπὸ πτολέμοιο, 'remaining away from, aloof from, the war,' Il. 18. 64. ἀπὸ στρατοῦ, *στρατόφι*, Il. 10. 336, 341, 347, 385 *et al.* ἀπὸ φλόισβου, Il. 5. 322; 10. 416. cf. ἐκ Il. 5. 469, etc.

#### 2. Semi-tech.:

From the race-course, ἀπὸ νύσσης, 'from the start', Il. 23. 758; Od. 8. 121. Cf. p. 41.

#### 3. Literal, but perhaps with slight idiomatic tinge:

ἀπὸ μνηστῆς ἀλόχου, 'far from,' or 'torn away from,' Il. 11. 242; cf. Il. 2. 292, μένων ἀπὸ ἡς ἀλόχοιο of absence from.

ἀπ' ὁφθαλμῶν 'away from their sight' Il. 23. 53.

ἀπὸ πραπίδων, 'away from my midriff,' 'my heart,' Il. 22. 43; 24. 514.

ἀπὸ πτόλιος, Il. 4. 514.

ἀπὸ σκοπῆς, Il. 4. 275; Od. 4. 524. Cf. Plat. Rep. 445 C, ὥσπερ ἀπὸ σκοπιᾶς.

ἀπὸ χειρός, Il. 10. 371 might express agency and might mean 'from my hand,' 'thou shalt not long escape destruction at my hand.'

#### 4. Literal and plastic:

ἀπὸ κρατός τε καὶ ὕμων, Il. 5. 7.

ἀπὸ δὲ κρητῆρος, Il. 10. 578.

θυμὸς ἀπὸ μελέων, Il. 7. 131; 13. 672; Od. 15. 354.

ἀπὸ πασσάλου, Il. 5. 209; 24. 268; Od. 21. 53, so Pind. Ol. I. 26. Cf. ἐκ p. 51.

ἀπὸ στομάτων, Od. 12. 187.

ἀπ' ὕμων, Il. 5. 7; 7. 122; 15. 544; cf. Archil. 38 (21), freq. in Hes. Th. 671, Sc. 468, etc.

#### 5. Pronominal:

ἀπ' αὐτόφιν, Il. 11. 44.

ἀπὸ τοῦ 'from that,' Il. 16. 587.

#### 6. Literal, but elsewhere idiomatic:

Il. 22. 126, οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οἰδ' ἀπὸ πέτρης / τῷ δαριζέμεναι, 'now is no time for dalliance from oak tree or from rock,' here is used with literal meaning,<sup>6</sup> a phrase which elsewhere has idiomatic

<sup>6</sup> It is unnecessary to read into this passage, as does Mr. Walter Leaf, allusion to some unknown ancient fable. The phrase has given rise to much discussion, v. A. B. Cook, *CR* XV. 322, but we disagree with Mr. Leaf in thinking its literal use here out of harmony with Homer or Greek. A familiar expression such as this may be used at one time literally and again idiomatically, cf. Eng. "stocks and stones" and its use by Browning quoted by Miss Stawell, *Homer and the Iliad*, p. 77, n.

force as shown by its recurrence with other prepositions and quotation by Plato; Od. 19. 163, *οὐ γὰρ ἀπὸ δρύος ἐστι παλαιφάτου οἴο'* ἀπὸ πέτρης, quoted by Plato, Apol. 34 D, and alluded to in Rep. 544 D, where Plato uses ἐκ. Cf. Hes. Th. 35, *περὶ δρῦν ἢ περὶ πέτρην*.

#### V. Noteworthy uses of preposition

1. Local. Il. 14. 154, "Ηρη δ' εἰσεῖδε χρυσόθρονος ὁφθαλμοῖσι / στᾶσ' ἐξ Οὐλύμπου ἀπὸ βίου, 'out from Olympus away from the peak,' interesting parallel use of ἐκ and ἀπό.

2. Partitive. Od. 5. 40, *λαχῶν ἀπὸ ληῖδος αἰσαν*.

3. Temporal. In Il. 24. 725, *ἀνερ, ἀπ' αἰῶνος νέος ὥλεο*, 'fresh from life,' ἀπ' αἰῶνος is not a phrase, but if the text could be trusted the evidence of Hesiod would indicate that it later became so. Cf. Hes. Th. 609, *τῷ δὲ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερέται / ἔμμεναι* where it equals ἀεί and is a true adv. phr., but the text is uncertain.<sup>7</sup> Even if genuine here, this form did not become frequent, but gave way before δι' αἰῶνος, v. *sub διά*, p. 22.

### B. LITERATURE AFTER HOMER

#### I. Idiomatic phrases

##### a. With nouns.

ἀπὸ γλώσσης, Theogn. 63, ἀπὸ γλώσσης φίλος εἶναι, i. e. 'superficially,'<sup>8</sup> contrasted w. φίλον ἐκ θυμοῦ; but Hes. Op. 322, contr. w. βίη, ἢ ὄγ' (i. e. δλβον) ἀπὸ γλώσσης ληῖσσεται; cf. lit. but plastic, Pind. Ol. VI. 13, *αῖνος . . . οὖν ἐν δίκᾳ/ἀπὸ γλώσσης "Ἄδραστος . . . / φθέγξατ"*<sup>9</sup> cf. Py. III. 2; but also, 'by word of mouth,' Hdt. 1. 123; Thuc. 7. 10; cf. Aesch. Ag. 813, *δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ/κλύνοντες*, 'for the gods, hearing the cause pleaded (but not by the tongue)' (Goodwin). But Cratinus 122 K. 'by word of mouth' as opp. to reading = 'from memory,' cf. ἀπὸ στόματος *infra*, ἀλλὰ μὰ Δι' οὐκ οἴδ' ἔγωγε γράμματ' οὐδ' ἐπίσταμαι, / ἀλλ' ἀπὸ γλώττης φράσω σοι\* μνημονεύω γὰρ καλῶς. (v. Bekk. *Anecd.* 436. 6 et Suid., ἀπὸ στόματος).

ἀπὸ γνώμης, Aesch. Eum. 674, *ἥδη κελεύσω τούσδε' ἀπὸ γνώμης φέρειν / ψῆφον δικαίαν*, 'I charge you (these men here) to cast a just vote in accordance with your judgment';<sup>10</sup> but Soph. Tr. 389, ἀλλ' εἴμι·

<sup>7</sup> Schoemann reads δι' αἰῶνος.

<sup>8</sup> L. and S. mistranslate. Fennell ad Pind. O. VII. 13 gives a slightly different force, 'friendly in speech.'

<sup>9</sup> Gildersleeve: "He flung it off—'roundly,' 'freely'"; Fennell, 'readily,' 'frankly.' Gildersleeve compares O. VII. 1. ἀφνεῖας ἀπὸ χειρός, which there, as he says, has the connotation of 'freely.'

<sup>10</sup> Cf. later the dicasts' oath, Dem. 652. 96, *γνώμῃ τῇ δικαιοτάτῃ δικάσειν δικαιοκασιν*.

*καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις*, i. e. ‘not contrary to my judgment,’ but this may also have a wider meaning, as if ‘not contrary to the general judgment,’ = ‘not unadvisedly.’ Cf. ἀπὸ δόξης Od. 11. 344, v. p. 34.

ἀπὸ τῆς δόξης πεσεῖν [ἂν], Hdt. 7. 203. 2 Lat. *spe excidere*.

ἀπὸ καιροῦ = ἀκαιρῶς, Plat. Theaet. 187 E cf. *eis* p. 111, ἐν p. 178.

ἀπὸ καρδίας, Eur. I. A. 475, *κατόμυνμ' . . . / ἢ μὴν ἔρειν σοι τὰπὸ καρδίας σαφῶς/καὶ μὴν πίτηδες μηδὲν ἄλλ' ὅσον φρονῶ*, so Eur. Fr. 416. 3. Lat. *ex animo*. Later, Theocr. 29. 4, *φιλέειν μ' . . . ἀπὸ καρδίας; ἐκ τῆς καρδίας*, Ar. Nub. 86, v. p. 54. Cf. *ἐκ φρενός* v. p. 54; also cf. *infra* p. 39, οὐκ ἀπ' ἄκρας φρενός Aesch. Ag. 805.

ἀποπηδήσαντες ἀπὸ τοῦ λόγου, almost lit., but partly figurative, Plat. Theaet. 164 C, ‘away from the argument.’

ἀπ' ὄμματος, ὄμμάτων, Aesch. Suppl. 210, *ἴδοιτο δῆτα πρευμενοῦς ἀπ'* ὄμματος, not quite a phr., but the whole expression is equivalent to an adv., or a Dative might have been used, ‘from a gracious eye,’ ‘graciously’, Ag. 988, *πειθομαι δ' ἀπ' ὄμμάτων/νόστον* is similar, almost instrumental use of prep. Soph. O C 15, *ὡς ἀπ' ὄμμάτων*, ‘if I see right,’ ‘to judge from the eyes,’ (id. phr.), Lat. *ex obtutu*, cf. ἀπὸ τῆς ὄψεως *infra* Soph. Frg. 161 (Nauck), *όμμάτων ἀπο/λόγχας ἵησιν* (metaph. in *λόγχας*, *όμμάτων ἀπο* lit.); Eur. Med. 216, *οἴδα γὰρ πολλοὺς βροτῶν / σεμνούς γεγῶτας, τοὺς μὲν ὄμμάτων ἀπο, / τοὺς δ' ἐν θυραῖοις*: *οἱ δ' ἀφ' ἡσύχου ποδὸς/δύσκλειαν ἐκτήσαντο καὶ ρᾳθυμίαν*, is a much debated passage,<sup>11</sup> but both *όμμάτων ἀπο* and *ἀφ' ἡσύχου ποδός* are metaphorically used as idiomatic phrases. But cf. *ἔξ*, p. 54.

ἀπ' ὄψεως, Lysias XVI. 19, *ὦστε οὐκ ἄξιον ἀπ' ὄψεως . . . οὔτε φίλειν οὔτε μισεῖν οἰδένα*, Eng. ‘for his looks,’ is really a causal use of prep.; but Antiphanes, 33 K. ἀπὸ τῆς . . ὄψεως Ἐλληνικός, ‘to judge by his looks’ is more id. cf. ἀπ' ὄμμάτων Soph. O C 15, *supra*. cf. *ἔξ*, p. 54.

ἀπὸ τοῦ πράγματος, Dem. 701. 6, *ἴσται δὲ ταῦτ' οὐκ ἀπὸ<sup>12</sup> τοῦ πράγματος, ‘irrelevant’*, cf. Ar. Ran. 1179, *ἔξω τοῦ λόγου*.

ἀπὸ ρυτῆρος, Soph. O C 900, *σπενδεῖν ἀπὸ ρυτῆρος*, ‘at full galop,’<sup>13</sup> cf. Dion. H. 4. 85; 11. 33; Diod. 19. 26.

ἀπὸ σκοποῦ, first in Hom., Od. 11. 344, v. *supra*, p. 34; Xen. Symp. II. 10 (w. art.); Plat. Theaet. 179 C, οὐκ ἀπὸ σκοποῦ εἰρήκειν; Tim. 25 E; cf. *παρὰ σκοπόν*, Pind. O. 13. 134.

<sup>11</sup> See edd. *ad loc.*

<sup>12</sup> For variation of accent in MSS cf. p. 39, n. 16, *ἄπο τρόπτον*.

<sup>13</sup> Jebb explains, “away from,” i. e., “unchecked by the rein,” quoting Phrynick. ap. Bekk. Anekd. p. 24, *ἀπὸ ρυτῆρος τρέχειν ἵππον· οἷον ἀπὸ χαλινοῦ ἦ ἄνευ χαλινοῦ*.

ἀπὸ στόματος, Hes. Th. 97, γλυκερή οἱ ἀπὸ στόματος ρέει αἰδή, merely lit. and plastic, apparently a reminiscence of Homer, Il. I. 249, τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ρέει αἰδή; but ἀπὸ στόματος εἰπεῖν, a phr., ‘by word of mouth,’ i. e. ‘from memory,’<sup>14</sup> Xen. Symp. 3. 6, καὶ νῦν δύναιμην ἄν Ἰδιάδα ὅλην καὶ Ὁδῆσσειαν ἀπὸ στόματος εἰπεῖν; so Mem. 3. 6. 9; Plat. Theaet. 142 D, οὐκον οὕτω γε ἀπὸ στόματος. Cf. *supra*, ἀπὸ γλώσσης, Cratin. 122 K. so Philemon 48 K., ἀπὸ στόματος ἀπαντ’, ἐὰν βούλησθ’, ἔρω.<sup>15</sup> But ἀπὸ τοῦ στόματος, Xen. An. 3. 4. 42, tech. of the van of the army, opp. to ἀπὸ τῆς οὐρᾶς. ὡς ἀφ’ ἐνὸς στόματος, Anth. P. 11. 159 cf. ἐξ ἐνὸς στόματος, ‘with one voice,’ p. 55.

Cf. also ἀπὸ μιᾶς ὄρμῆς, Thuc. 7. 71. 6, etc., v. p. 43 with which cf. μιᾶς ὄρμῆ Xen. An. 3. 2. 9.

ἀπὸ τρόπου,<sup>16</sup> ‘unreasonable, absurd,’ Plat. Crat. 421 D; Theaet. 143 C; Phileb. 34 A; Rep. 470 B (antithesis in C, πρὸς τρόπου); Tim. 89 E; cf. ἀπὸ τοῦ τρόπου Com. Fr. Adesp. 143 K.; also Thuc. I. 76, ἀπὸ τοῦ ἀνθρωπείου τρόπου. Cf. also Call. Ep. 43. 5, οὐκ ἀπὸ ῥυσμοῦ, ‘not without reason.’ But cf. ἐκ, p. 68.

ἀπὸ τρυγός, ‘from the dregs’=‘to the bottom,’ Archil. 4. 3.

οὐκ ἀπ’ ἄκρα φρενός, Aesch. Ag. 805, ‘not from outside of the heart,’ i. e. ‘from the inmost heart,’ cf. ἀπὸ καρδίας, *supra*, p. 38, ἐκ φρενός, ἐκ θυμοῦ, etc., p. 54.

b. With adjectives of quantity, (slightly idiomatic, but not quite phrases):

ἵην ἀπὸ τῶν ὀλίγων, ‘to live on a little,’ Theogn. 1156, cf. Hdt. 1. 216; 2. 36; 4. 22, ‘to live on fish, game, barley,’ etc. Ar. Pax 850, ζῶσιν ἀπὸ τούτων τινές, cf. ἀποσάω. Cf. Xen. Cyr. 3. 2. 25, εἰθισμένοι ἀπὸ πολέμου βιοτείειν. Isocr. XV. 158, ἀπ’ ἐλαττόνων ζῶντες, cf. Dem. 1045. 22. Cf. Xen. Mem. 1. 2. 14, ηδεσαν δὲ Σωκράτην ἀπ’ ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα. Cf. Thuc. II. 65. 2, ἀπ’ ἐλασσόνων

<sup>14</sup>L. and S. compare ἀπὸ χειρός as a similar half adverbial phr., Ar. Vespa. 656, λογίσαι φαύλως· μὴ ψήφοις, ἀλλ’ ἀπὸ χειρός ‘to calculate roughly,’ ‘off-hand,’ so Blaydes, but Starkie’s interpretation as lit. and instrum., ‘not with counters, but on your fingers,’ ‘by means of the hand,’ is preferable.

<sup>15</sup>Kock: Bekk. Anecd. 436. 6 et Suid. ἀποστοματίζειν ὡς ἡμεῖς, τὸ μὴ διὰ γραμμάτων, δλλ’ ἀπὸ μνήμης.

<sup>16</sup>Some edd. accent ἀπὸ τρόπου, ἀπὸ καιροῦ, etc., so ἀπὸ δόξης, ἀπὸ σκοποῦ in Il. 10. 324, Od. 11. 344 *et al.*, following MS readings based on a theory of the Greek grammarians that ἀπό suffered anastrophe when it was equivalent to ἀποθετ., *procul a v.* Stallib. ad Plat. Theaet. 143 C, Phileb. 34 A, Rep. 470 B; Bast. ad Gregor. Corinth. p. 210, Hesych. Th. 1360, Bekk. Anecd. II. 931. 19; Chandler, *Greek Accentuation*, 2d ed. §919. Ebeling, *Lex. Hom. ἀπό*.

ὅρμωμενος, 'setting out, beginning with smaller means' (cf. ἀπό of starting point); Xen. Cyr. 1. 6. 17, ἀπ' ἐλαχίστων ὥρμωμενα; cf. Thuc. I. 144. 4, οὐκ ἀπὸ τοσῶνδε ὥρμωμενοι.

ἀπὸ πολλῶν, (partitive use, almost id., a familiar expression of the Greeks where change or choice was made of little from much or of a little after much): Aesch. Pers. 1023, Βαιά γ' ὡς ἀπὸ πολλῶν; Soph. Ph. 647, ἀλλ' ἔστιν ὅν δεῖ, καίπερ οὐ πολλῶν ἄπο, 'Aye there are some things that I need, though the choice is not large' (Jebb.); Thuc. I. 110, δὲ λίγοις ἀπὸ πολλῶν . . . ἔσωθησαν, so VII. 87. 6. Cf. Thuc. III. 24. 2, ἄνδρες ὁδοεκαὶ διακόσιοι ἀπὸ πλειόνων, 'from more,' i. e. originally there were more.

## II. Proverbial phrases.

ἀφ' ἔστιας, Aesch. Pers. 866, οὐδ' ἀφ' ἔστιας συθεῖς, 'not departing from his hearth,' i. e. from his home. But as a prov. Ar. Vesp. 846; ἀφ' Ἐστίας ἀρχόμενος;<sup>17</sup> Plat. Euthyphro 3 A, ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' ἔστιας ἀρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ; cf. Crates frg. 52 K.

ἀπὸ μηχανῆς, Lat. *deus ex machina*, Dem. 1025. 59, Τιμοκράτης δὲ μόνος, ὥσπερ ἀπὸ μηχανῆς, μαρτυρεῖ; Alexis 125. 19 K., καὶ θᾶττον ἀποπέμψουσι τοὺς ὀνομένους | ἀπὸ μηχανῆς πωλοῦντες ὥσπερ οἱ θεοί. Menand. 227 K., ἀπὸ μηχανῆς θεὸς ἐπεφάνης,<sup>18</sup> cf. 278 K. Cf. lit. use, Ar. Poet. 1454.<sup>b</sup> 2.

ἀπ' ὄνον πεσεῖν, Ar. Nub. 1273, τι δῆτα ληρεῖς ὥσπερ ἀπ' ὄνον καταπεσών; prov. for an act of stupid clumsiness; Plat. Legg. 701 C, κατὰ τὴν παροιμίαν ἀπό τινος ὄνον πεσεῖν.<sup>19</sup> Cf. a perversion of it in Ar. Vesp. 1370, ὥσπερ ἀπὸ—τύμβου πεσών.<sup>20</sup>

<sup>17</sup>v. Starkie, *ad loc.* who quotes Eustath. ad Hom. Od. 1579. 43, μετῆκται δὲ . . . δόλογος ἐκ τῶν ἵερῶν θεος γάρ Ἐστία πρῶτον ἀπάρχεσθαι: so in Dion. Chrys. (Dindorf) Vol. I p. 182. 32, ὑστερον ἡγανάκτουν ἐπὶ τοῖς πεπραγμένους, ἔξδη ἀφ' ἔστιας κωλεῖν (Schmid Att. I. p. 120), cf. Soph. frg. 658, ὃ πρῶρα λοιβης Ἐστία, κλίνεις τάδε; Strabo I. 20. 20 (Meineke), ἀν' ἀλλης ἔστιας τε καὶ ἀρχῆς.

<sup>18</sup>v. Kock: ἐπὶ τῶν ἀπροσδοκήτων ἐπ' ὠφελείᾳ καὶ σωτηρίᾳ φαινομένων, Schol. Plat. 394.

<sup>19</sup>There seems to have been some confusion about this prov. Bodl. MS Legg. 701 C reads νοῦ; Schol. on Ar. Vesp. 1370, καὶ τοῦτο ὡς εἰς γέροντα ἀντί τοῦ νοῦ καταπεσών; 'jostled from one's wits' would be a tempting perversion from ἀπ' ὄνον. Merry *ad* Nub. 1273: it is thought that a pun is intended here between ἀπ' ὄνον and ἀπὸ νοῦ, 'not off your Ned!' but 'off your head.' For the proverb Zenobius (Leutsch II. 57) quotes also from Eupolis ὥσπερ ἀπ' ὅχθον πεσών and ὥσπερ ἀπὸ χθονὸς πεσών.

<sup>20</sup>v. Starkie *ad loc.*

*III. Technical*

## 1. Military:

ἀπὸ δαμοσίας, Xen. Hell. 4. 7. 4, τῶν ἀπὸ δαμοσίας, ‘those from the king’s tent,’ so οἱ περὶ δαμοσίαν, ib. 4. 5. 8; Lac. 13. 7 ‘the king’s council.’

οἱ ἀπὸ οὐρᾶς, ‘those from the rear,’ Xen. Hell. 6. 5. 18; An. 3. 4. 42 (w. art.); cf. οὐρά with other preps. Cf. ἀπὸ τοῦ στόματος, ‘from the van’ Xen. An. 3. 4. 42.

τὰ ἀπὸ στρατοπέδου, Plat. Charm. 153 C.

## 2. Legal:

ἀπὸ ξυμβόλων, Antiphon V. 78, δίκας ἀπὸ ξυμβόλων ὑμῖν δικαζομένους; cf. Aristot. frg. 1541.<sup>a</sup> 10, αἱ ἀπὸ συμβόλων δίκαι; cf. 1541.<sup>b</sup> 3; cf. id. Pol. 1275.<sup>a</sup> 10. V. L. and S. σύμβολον II for explanation of these terms.

## 3. Political:

Plat. Rep. 557 A, καὶ ὡς τὸ πολὺ ἀπὸ κλήρων αἱ ἀρχαὶ ἐν αὐτῇ γίγνονται.

τὴν ἀπὸ τιμημάτων . . . πολιτείαν, Plat. Rep. 550 C; cf. Isocr. XII. 131, τὴν ἀπὸ τῶν τιμημάτων (w. art.); cf. ἐκ τιμημάτων Xen. Mem. 4. 6. 12; Plat. Legg. 698 B; later, ἀπὸ τιμημάτων Ar. Pol. 1278.<sup>a</sup> 23. sing. ἀπὸ τιμήματος ib. 1294.<sup>b</sup> 3, 10; 1306.<sup>b</sup> 7, cf. Rhett. Spengel I. 185.31, ἀπὸ τιμημάτων ἀναγκαῖον ποιῆσασθαι τὰς εἰσφοράς, cf. ib. 241. 28, ὀλιγαρχιῶν δέ εἰσι δύο τρόποι· ἢ γὰρ ἔξ ἐταρείας ἢ ἀπὸ τῶν τιμημάτων (note antithesis of ἔξ and ἀπὸ), v. also *sub* ἐκ p. 58; cf. Diod. 18. 18. Cf. Xen. Reip. Ath. 1.11, ὅπου γὰρ ναυτικὴ δύναμις ἔστιν ἀπὸ χρημάτων; cf. 3. 3. (but less tech., illustrates use of prep.).

## 4. From the race-course:

ἀπὸ βαλβίδων, ‘from the start,’ lit. of the line where the racers started, Ar. Eq. 1159, extended to any start, Eur. H. F. 867; Ar. Vespr. 548, εὐθὺς γ' ἀπὸ βαλβίδων; cf. ἀπὸ νίσσης Il. 23. 758; Od. 8. 121, v. p. 36. Cf. Plat. Phaedr. 254 E, ὥσπερ ἀπὸ ὕσπληγος ἀναπεσών, ‘he drops at the very start;’ cf. Luc. Catapl. 4.

## 5. From the field of games:

Semi-tech. of the way in which the cestus was thrown, ἀπὸ ἀγκύλης ἵησι, Bacchyl. fr. 24 (Blass 17); Cratin. 273 K. (Mein. 16 *ubi v. n.*).

## 6. From the field of religion:

Formula of dedication in thanksgiving for victory: Dittenb. *Syll.*<sup>2</sup> n. 31. 2, δεκάταν ἀπὸ τῶν πολεμίων; six examples are extant in inscr. from 6th to 2nd cent. B. C.: Ditt. 15. 1, οἱ [πτ]ῆς ἀπὸ [τὸν] πολεμίον; cf. 97. 3; *Fouilles d’Epidaure* I. p. 39, n. 18; *Bull. de corr. Hell.* I (1877) p. 84, n. 17; XV. (1891) p. 629; cf. Ditt. 3 (no prep.); also Paus. V. 24. 7, τὸ δὲ ἐπίγραμμα τὸ ἐπ’ αὐτῷ τὸν ἐν Κνίδῳ Χερρονησίους ἀπὸ ἀνδρῶν ἀναθεῖναι πολεμίων φησίν.

#### IV. *Temporal*

Temporal phrases c. ἀπό show three uses,

1. Of the starting point in time,
2. Of immediate consecution,
3. Setting a date.

All of these are illustrated by ἀφ' ἐσπέρας, Ar. Vesp. 100, 'at even-tide,' the same as ἐσπέρας, cf. *de nocte*, *de die*; cf. Thuc. VII. 29.2; Xen. An. 6. 3. 23, apparently merely 'at evening,' 'at night.' So Ar. Vesp. 218, ἀπὸ μέσων νυκτῶν, 'at midnight,' not 'in the time after midnight.' But Thuc. III. 112, ἀπὸ ἐσπέρας εὐθὺς 'just after night-fall,' so VIII. 27. 6; but Xen. Hell. II. 4. 24, ἀφ' ἐσπέρας . . . πρὸς ὥρθρον. In Hdt. 2. 31 it is used not of time, but direction, ἀπὸ ἐσπέρης τε καὶ [ἡλίου] δυσμέων.

1. ἀπὸ of the starting point in time.

a. With nouns:

ἀπ' ἀνατολῶν ἐπὶ δυσμάς, Plat. "Οροι 411 B; cf. ἀπ' ἀνατολῆς ἐπὶ δύσουν, 'Εισαγωγὴ Ἀλκ. XIV. cf. ib. ἀπὸ δύσεως ἐπ' ἀνατολήν; so ἀπ' ὥρθρον, Plat. Legg. 951 D.

ἀπ' ἀρχῆς, cf. ἐξ ἀρχῆς p. 60. Usually its meaning does not differ from ἐξ ἀρχῆς, but ἐξ begins in Homer, ἀπ' not until Hesiod; ἐξ shows a somewhat wider variety of meanings; ἀπ' is frequent, but ἐξ far more so. Hes. Th. 425; Xenoph. 28. 1; Pind. P. VIII. 25; Aesch. Suppl. 343; Soph. Ai. 1097; Eur. Alc. 111; I. A. 1541; Ar. Vesp. 1031;<sup>21</sup> Eq. 322, Ran. 1030; Pax 84; Hdt. 2. 104; 9. 46, πάλαι ἀπ' ἀρχῆς, *antiquitus, ab initio*; Plat. Theact. 206 D, ὁ μὴ ἐνεὸς ἡ κωφὸς ἀπ' ἀρχῆς 'from his birth,' (so ἐξ in Hdt. 7. 203;) Phaedr. 264 A; Tim. 48 D; Isocr. IV. 26; Dem. 91. 6; 286. 175; 396. 177; 442. 315; 518. 12; 932. 27; 1108. 25; Anaxilas 22. 8 K., etc. But Antiphanes 73 K is different, γέρων, ἀπ' ἀρχῆς Λαομέδων καλούμενος.<sup>22</sup> Cf. ἀπὸ τελευτῆς ἐπ' ἀρχῆν, Plat. Soph. 268 C; Phaedr. 264 A.

ἀπ' Εὐκλείδου ἀρχοντος, 'beginning from the archonship of Eucl.' Andoc. I. 87 (6 times), cf. ἐπὶ regular for 'in the archonship of.'

ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς, 'about thirty five years from birth, i. e. of age,' Xen. An. II. 6. 30; Cyr. 1. 2. 8. But Isocr. XII. 120, εὐθὺς ἀπὸ γενεᾶς, cf. ἀπὸ γενετῆς Iambl. v. Pyth. (Nauck) 125. 9; 156. 13, cf. ἐκ p. 61. Cf. ἀπ' ἀρχῆς *supra*, Plat. Theaet. 206 D, etc.

<sup>21</sup>v. Starkie: for ἐξ, ἀπό found only in cantica and anapaests, cf. Sobol. *Praeպ.* p. 95.

<sup>22</sup>Kock: ἀπ' ἀρχῆς, i. e. *a regia dignitate Laomedon ut μέδων τοῦ λαοῦ dicitur.* But Herm. et L. Dind. γέρων ἀποργῆς *senex morosus pro ἀπ' ὅργης* (Hunzicker).

ἀπὸ δείλης, 'from the hour of afternoon,' Arist. H. A. 564.<sup>a</sup> 19.  
ἀπὸ δύσεως v. *supra* p. 42.

ἀφ' ἥβης, τὰ δέκα ἀφ' ἥβης (i. e. at Sparta twenty-eight years of age),  
Xen. Hell. II. 4. 32; III. 4. 23; IV. 5. 14, 16; 6. 10; V. 4. 13, 40; VI.  
4. 17 (*bis*); Ages. 1. 31. Cf. *els* p. 104.

ἀπ' ὥρθου, v. *supra*, p. 42.

ἀπὸ παιδῶν ἀρξάμενοι, Xen. Cyr. 1. 5. 11, cf. ἐκ p. 61.

b. With pronouns:

ἀφ' οὗ, Lat. *a quo (tempore)*, 'from the time when,' 'since,' like ἀπ' ἀρχῆς not found in Homer, who uses ἐξ οὗ and ἐξ ἀρχῆς. Cf. ἐξ οὗ, pp. 50, 62. ἀφ' οὗ, Soph. O T 758; Ant. 562; Ai. 600; Ar. Plut. 968, 1113, 1173; frg. 31 K. Hdt. 2. 44 (note ἐξ οὗ in same paragraph, no apparent difference in use); Thuc. I. 14. 3, 18. 1; Xen. Hell. 3. 4. 20; Mem. 3. 5. 4; An. 3. 2. 14; Cyr. 1. 2. 9 (cf. 13, ἀφ' οὗ χρόνου); Plat. Phaed. 76 C; Symp. 172 C; Minos 320 B; Isae. 6. 14; Dem. 110. 1; 411. 225; 753. 173; 986. 6 (*bis*) *et al.*<sup>23</sup>

ἀφ' οὐπερ, Aesch. Pers. 177; Isocr. XII. 98, 148, etc.

ἀπὸ τούδε, Ar. Nub. 431, τὸ λοιπόν γ' ἀπὸ τούδε, 'from this time on.'

ἀπὸ τούτου 'from this time on,' Xen. An. 2. 6. 5, etc., cf. ἐκ τούτου. τὸ δὲ ἀπὸ τούτου, 'after this,' Hdt. 1. 4; cf. 8. 23; so τὸ δὲ ἀπὸ τοῦδε, 'after this,' 'next,' Hdt. 2. 99, cf. Xen. Cyr. 7. 1.11; 2. 9. *et al.*

2. Of immediate consecution.

ἀπὸ δείπνου, 'immediately after supper' first in Hom. Il. 8. 54; Hdt. 1. 126, 133; 2. 78; 5. 18; 6. 129; 9. 16; Ar. Eccl. 694; Pax 839; cf. Antiphon I. 17, πρὸ δείπνου . . . ἡ ἀπὸ δείπνου. Cf. ἐκ δείπνων Eur. Hec. 915. Cf. ἀπ' ἀριστοῦ Menand. 264 K.

ἀπὸ δορπηστοῦ, Ar. Vesp. 103, 'immediately after supper time.'

ἀπὸ τόκου, Xen. Lac. 15. 5, 'just after birth.'

ἀπ' αἰτίας εἰθὺς ἡ τιμωρία, Dem. 640. 63.

V. Adverbial

a. With nouns.

ἀπὸ κελεύσματος, Com. Fr. Eubul. 8 K. ἀπὸ ἐνὸς κελεύσματος, 'all at once,' Thuc. II. 92. 1, cf. Diod. 3. 15. Cf. ἀπὸ μιᾶς ὥρμης, Thuc. VII. 71. 6. Cf. ἐκ, p. 66.

ἀπὸ κράτους, 'at full speed' (late). Diod. 17. 34; but ἀνὰ κράτος, Xen. Cyr. 1. 4. 23 *et saepe*.

<sup>23</sup>Meisterhans, *Gr. d. att. Inschr.* S. 212. 5 states that ἀπό and ἐκ are interchangeable in inscr. of the starting-point in time.

ἀπὸ παραγγέλσεως ‘at the word of command,’ Xen. An. 4. 1. 5.<sup>24</sup>

Cf. ἀπὸ κείνου χρήσιος, ‘at his bidding,’ Pind. O. XIII. 76.

ἀπὸ παρασκευῆς, Thuc. I. 133; cf. Antiphon V. 22; Lysias XXI. 10 (w. art. and adj.). Cf. ἐκ, p. 66.

ἀπὸ περιουσίας, ‘with plenty of other resources,’ Lat. *ex abundanti*, Thuc. V. 103 cf. ἐκ, Dem. *de Cor.* 226. 3, v. p. 67.

ἀπὸ προνοιῶν τῶν Ἐρετριῶν, ‘by their precautions,’ Thuc. VIII. 95. 4. Cf. w. ἐκ, meaning ‘purposely,’ p. 67.

ἀπὸ συνθήματος, Lat. *ex composito*, ‘by agreement,’ Hdt. 5. 74; Thuc. IV. 67. 4; VI. 61. Cf. ἐκ p. 68. Cf. with same meaning, ἀπὸ ξυμβάσεως, Thuc. III. 67. 5; IV. 130. 6; cf. later, ὥσπερ ἀπὸ συντάξεως, Plut. 2. 813 B.

Cf. w. διὰ τάχος, εἰς τάχος, etc., Xen. An. 2. 5. 7, ἀπὸ ποίου τάχος.

ἀπὸ τύχης, ‘by chance,’ Lys. XXI. 10 (opp. to ἀπὸ παρασκευῆς); Dem. 1193. 31; Ar. Eth. N. 1105<sup>a</sup> 23; freq. in Ar. who usually has ἀπὸ τύχης, but sometimes διὰ τύχην, Rhet. 1368<sup>b</sup> 34; τύχας, κατὰ τύχην; in wider sense generally joined w. αὐτόματον, ἀπὸ ταύτομάτου καὶ ἀπὸ τύχης, Phys. 196<sup>b</sup> 31; cf. *de part. an.* 641<sup>b</sup> 22; Met. 1032<sup>a</sup> 29; but 984<sup>b</sup> 14 dat.; opp. to ἐξ ἀνάγκης, Phys. 196<sup>b</sup> 12 *de interpr.* 18.<sup>b</sup> 5, 16, etc. Lat. *fortuito*. Cf. ἐκ, p. 69.

Entire phr. adv. rather than the prep. expression: ὅσον καὶ ἀπὸ βοῆς ἔνεκα (*ἔνεκα* pleonastic), ‘as far as sound went,’ ‘only in appearance,’ Thuc. VIII. 92. 9 (opp. to τῷ ἀληθεῖ); Xen. Hell. 2. 4. 31.

#### b. With adjectives:

ἀπ’ ἀμφοτέρων = ἀμφοτέρωθεν, Lat. *ex utraque parte*, ‘on both sides,’ i. e. ‘by both parents,’ Eur. Alc. 920; Hdt. 7. 97; lit. ‘from’ or ‘on both sides,’ cf. Eur. Hipp. 758; Xen. Hell. 4. 3. 17, σιγὴ . . . . ἀπ’ ἀμφοτέρων; so Ages. 2. 10.

ἀπὸ τοῦ ἀρχαίου, Hdt. 4. 117,<sup>25</sup> ‘in olden style,’ cf. Thuc. II. 15. 5; cf. ib. 15. 1, ἀπὸ τοῦ πάννυ ἀρχαίου.

ἀπὸ τοῦ αὐτομάτου, ‘spontaneously,’ ‘accidentally’: Hdt. 2 66.; Thuc. II. 77; VI. 36. 2; Xen. Hell. I. 7. 32; Mem. 4. 2. 2, 4; An. 1. 2. 17; 6. 4. 18 (cf. 1. 3. 13 where ἐκ replaces ἀπό); Plat. Apol. 38 C, 41 D; Cratyl. 397 A, 402 B; Alcib. I. 118 C; Euthyd. 282 C; Prot. 323 C; Rep. 498 E; Dem. 139. 31; 738. 121; 1287. 14; 1301. 9; Aeschin. 1.

<sup>24</sup>An unusual phr. is found in Polyb. 22. 21. 9 (Büttner-Wobst XXI. 38), ἡ μὲν ἀπὸ νεύματος προσέταξεν, ‘from a nod,’ i. e. ‘she bade him by a nod.’

<sup>25</sup>L. and S. ἀρχαῖος III. 1. make this = ἀρχαῖως, in the sense of ‘anciently’; but it should be rather under their III. 2 ‘in olden style.’

127; Menand. Perikeir. 31 (Capps) *et al.* freq. in Aristot. e. g. Phys. 196<sup>b</sup> 31; Metaph. 1032<sup>a</sup> 29 parallel with ἀπὸ τύχης. Cf. ἐκ, p. 70.

ἀπὸ τοῦ εἰθέος, Thuc. III. 43. 2, τάγαθὰ ἀπὸ τοῦ εἰθέος λεγόμενα, 'spoken straight out,' later, cf. ἀπ' εἰθείας, Plut. 2. 57 A; id. Fab. Max. 3. 5; cf. διά, p. 26, ἐκ p. 70. Cf. Rhett. Spengel III. 11. 3; 59. 7, ἐπ' εἰθείας (of a sentence expressed 'directly'), but ἐξ ib. 12. 28; 13. 29, διά 120. 16, v. pp. 26, 71.

ἀπὸ τῆς ἵσης, Lat. *ex aequo*, 'equally,' 'on an equal footing': Thuc. I. 15. 2; III. 40. 6; Dem. 179. 6, ἀπ' ἵσης<sup>26</sup> (no art.). ἀπ' ἵσου, Thuc. III. 84. 1, cf. ἐξ p. 71, ἐν p. 188. ἀπὸ τοῦ ἵσου, 'on an equal footing,' 'on equal terms,' 'equal': Thuc. I. 77. 3 (c. ὁμιλεῖν, so III. 11. 1); I. 77. 4; 99. 2; 140. 5; 143. 3; II. 89. 2; III. 10. 4; 37. 4; 42. 5; IV. 19. 2; V. 101, 104. ἀπὸ τῶν ἵσων, Plat. Rep. 343 D; cf. ἀπὸ τῶν δροιών, Thuc. VIII. 89. 3, 'competing with his equals.'

ἀπὸ τοῦ κοινοῦ, 'by public authority,' Hdt. 5. 85; 8. 135; but ἀπὸ τοῦ κοινοῦ λαβών 'from the common stock,' Thuc. VI. 17. 3; cf. (without art.) Xen. An. 4. 7. 27; ἀπὸ κοινοῦ, 'at public expense,' Xen. An. 5. 1. 12, 7. 18.<sup>27</sup> Cf. ἐκ p. 72 *eis* p. 114, ἐν, p. 190.

ἀπὸ τοῦ κρατίστον (late), 'in good earnest,' 'seriously,' Polyb. 8. 19. 4; but cf. κατὰ τὸ κράτιστον 'in the best way,' Dion. H. 2. 22.

ἀπὸ παλαιοῦ, 'from very early times,' Thuc. I. 2. 6. Cf. ἐκ Hdt. 1. 157 *et al.* v. p. 62.

ἀπὸ τοῦ προφανοῦς, 'openly,' Thuc. I. 35. 4, 66; II. 93; III. 82. 7; V. 9. 4; cf. ἐκ III. 43. 3; VI. 73. 2 *et al.* v. p. 72. Cf. ἀπὸ τοῦ φανεροῦ (late), Dion. H. 4. 4. 8; cf. ἐκ ib. 6. Cf. ἐκ p. 73, *eis*, p. 117, ἐν p. 191.

ἀπὸ πρώτης (ἀρχῆς or ὀρμῆς might be supplied, but v. ftn.<sup>26</sup> on ἀπ' ἵσης): Thuc. I. 77. 3; cf. VII. 43. 5 (w. art.); Antiphon V. 56.

Phr. used as adj.: Thuc. VI. 34. 8, τῷ ἀδοκήτῳ μᾶλλον ἀν καταπλαγεῖν ἢ τῇ ὅπῃ τοῦ ἀληθοῦς δυνάμει.

c. With participle: ἀπὸ τῶν παρόντων, Thuc. VI. 23. 3, cf. ἐκ VII. 62. 1 v. p. 74, ἐν p. 175, *eis* p. 108.

d. With articular adv. (v. also *sub* adv. phr. of direction): λέγειν . . . ἀπὸ τοῦ παραχρῆμα, 'off-hand,' Xen. Hell. 1. 1. 30. Cf. *eis* p. 117, ἐκ p. 75, ἐν p. 191.

<sup>26</sup>Rehd. Index, Rehd.-Blass. Dem. p. 69, on ἀπ' ἵσης, ἀπὸ πρώτης, ἐκ καινῆς, ἐκ νέης, ἐξ ὑστέρης, ἐκ τῆς ιθῆς, etc.: Die Ergänzung bestimmter Subst. feminin. verwirft Lobeck Paralip. 363 u. sagt: *sic polius existimandum videtur Graecos a notionibus simplicibus progressos maximeque obviis, quae sunt situs viae et directionis, hinc similitudinem traduxisse ad actionum humanarum directiones et modos.*

<sup>27</sup>For explanation of ἀπὸ κοινοῦ and ἐκ κοινοῦ as gramm. terms v. Apoll. Constr. 94.9; 122. 14--124. 7; Rhett. Spengel III. 76. 25; 256. 11.

e. Adv. phr. of direction: *τὴν ἀφ' ἡλίου βολῶν/κέλευθον* Soph. Ai. 877. *ἀπὸ ἐσπέρης τε καὶ [ἡλίου] δυσμέων*, Hdt. 2. 31, v. *supra* p. 42. Cf. *ἀπὸ δύσεως* ‘from the west,’ C I 1755.

*ἀπὸ τοῦ δεξιοῦ . . . ἀπὸ τοῦ εὐωνύμου*, Thuc. VIII. 105. 2. Cf. *ἐκ* p. 76, *ἐν* p. 192, *εἰς* p. 118.

*ἀπὸ τοῦ κατάντος*, ‘down-hill,’ Xen. Hell. 3. 5. 20 (cf. ib. *εἰς τὸ κάταντες* for distinction in use of prep.); id. Eq. 8. 8. Cf. *εἰς* p. 118, *ἐν* p. 192 *ἐπὶ*, Plat. Tim. 77 D.

With artic. adv.: *ἀπὸ τῶν ἐνθένδε*, Plat. Rep. 529 A. *θέωσιν εὗ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω μή*, ‘from the lower part of the race-course,’ ‘from the upper,’ Plat. Rep. 613 B.

### VI. Noteworthy uses of preposition.

1. Instrumental: *ἀπὸ κάλω παραπλεῖν*, ‘to sail from’ or ‘by a rope,’ i. e. “to be towed along the shore” (idiomatic tinge), Thuc. IV. 25. 5. Cf. with different force, Ar. Ran. 121, *μία* (i. e. one route to the house of Hades) *μὲν γὰρ ἔστιν ἀπὸ κάλω καὶ θρανίου, /κρεμάσαντι σαντόν*.

2. Causal: *ἀπ’ ὅψεως* ‘for his looks,’ i. e. ‘because of’ Lys. XVI. 19, v. *supra*, p. 38.

3. Pregnant: Democr. frg. 235, Diels<sup>2</sup>, 427, *ὅσοι ἀπὸ γαστρὸς τὰς ἥδονὰς ποιέονται*, of pleasures from eating, but *ἐκ γαστρός*, ‘from infancy,’ v. *ἐκ* p. 61.

*χρύσειον ἀπὸ ράιστῆρος στῆσαι*, ‘from a hammer,’ i. e. ‘to set up a statue in beaten gold,’ Anth. P. 7. 5.

4. Plastic: Aesch. Ag. 1630, *δὲ μὲν* (i. e. Orpheus) *γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ*, ‘with his voice,’ ‘by delight from his voice.’

5. Of the starting-point: Plat. Euthyd. 301 E, *ἀπὸ σοῦ γὰρ δεῖ ἀρχεσθαι, τελευτᾶν δὲ εἰς Εἰθύδημον τόνδε*. Cf. Trag. Fr. (Nauck) Theod. 7, p. 804, *ἀπὸ τῶν θεῶν ἀρχῆν δὲ ποιεῖσθαι πρέπον* (for which Nauck prefers *ἐκ*). V. also *sub* local desig. Plat. Ep. 358 B, *φαύλοις ἀνθρώποις, οἵ οὐκ ἀπὸ τοῦ βέλτιστου πρὸς τὰ κοινὰ προσέρχονται*.

6. Metaphorical motion from: Plat. Phaed. 98 B, *ἀπὸ δὴ θαυμαστῆς ἐλπίδος . . . ωχόμην φερόμενος*, ‘I was dashed down from my hope,’ a slight variation, as Burnet suggests, from the usual phr., which would have *κατεβλήθην οἱ κατέπεσον*. Cf. Euthyphro 15 E, *ἀπ' ἐλπίδος με καταβαλῶν μεγάλης*. For possible reminiscence in *φερόμενος* of Il. 1. 592, v. Burnet ad Phaed. 98 B.

7. Change from one condition to another, cf. *ἐκ* p. 77. Aesch. Cho. 262, *ἀπὸ σμικροῦ δ' ἄν ἀρετας μέγαν/δόμον*. Eur. Heracl. 613, *τὸν*

μὲν ἀφ' ὑψηλῶν βραχὺν φέγγε, 'fate brings one man swiftly from high to low estate.'

8. Of a state of separation: Xen. Reip. Lac. 7. 1, οἱ δὲ καὶ ἀπὸ τεχνῶν τρέφονται, 'apart from the professions.' Cf. ἀπὸ θυμοῦ, ἀπ' οὐατος, etc., *supra* Hom. p. 35.

9. Parallel and contrasting use of ἀπό and ἐκ:

Eur. Frg. 1044. 2 (Nauck Trag. Fr.), οὕτ' ἐκ χερὸς μεθέντα καρτερὸν λίθον / ῥάον κατασχεῖν οὔτ' ἀπὸ γλώσσης λόγον. Democr. frg. 242 Diels<sup>2</sup>, p. 428, πλέονες ἔξ ασκήσιος ἀγαθοὶ γίνονται ἢ ἀπὸ φύσιος, 'more are good from practice than from nature.' Thuc. I. 124. 2, ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον.

An interesting deliberate contrast of ἀπό and ἐκ in antithesis, ἀπό of remote, ἔξ of immediate ancestry, is Isocr. XII. 81, τοὺς μὲν ἀπὸ θεῶν, τοὺς δὲ ἔξ αὐτῶν τῶν θεῶν γεγονότας, cf. Hdt. 7. 150, and for ἀπό of remote ancestry cf. Aesch. Pr. 853.

10. Of price or value:

ἀπό and ἐκ are both used in inscriptions to give the value or price of a thing (v. Meisterhans, *Grammatik der attischen Inschriften*, Berlin 1888, S. 212. 6) Ditt. *Syll.*<sup>2</sup> 50. 11=CIA I. 59, Hicks and Hill, *Man. Gr. Inscr.* 148. 74 (B. C. 410-9), ποιῆσα [ι δὲ τὸν στέφανον ἀπὸ χιλιῶν δρ] αχμῶν. Cf. Ditt. 152. 64, 76; 153. 30, 31, etc. For additional cases, v. Meisterhans *l. c.* But Ditt. *Syll.*<sup>2</sup> 107. 15, 16=Hicks and Hill 134 (102), [στεφ]ανῶσαι Μαύσωαλλον μὲν [ἐκ δαρ]εικῶν πεντήκοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρε[ικῶν].

### VII. Local designations

ἀπὸ γῆς, Ar. Pax 159; Plat. Tim. 90A *et al.*

ἀπὸ θαλάσσης: a. of the starting-point: Hdt. 2. 9, 15, 97; Thuc. II. 97. 2, etc. b. of remoteness: ἀπὸ θαλάσσης . . . φέγγοις θησαν, 'inland,' Thuc. I. 7; I. 46. 4. Xen. An. 7. 3. 16, 'a journey of twelve days away from the sea.'

ἀπ' ἵππου, ἵππων 'on horseback,' cf. ἐπὶ. Hdt. 1. 79; 9. 62; Ar. Lys. 679; Xen. An. 1. 2. 7; 3. 3. 10 (pl. w. art.); Plat. Rep. 328 A (pl. *bis*); Legg. 834 D (pl.) etc. But in Homer it means 'from the chariot,' v. *supra*, p. 35.

ἀπ' οἴκου, Thuc. I. 99. 3, ἵνα μὴ ἀπ' οἴκου φέγγε. Cf. other preps., especially ἐπ' οἴκου. ἀπ' οἴκων, Soph. Ai. 762.

ἀπὸ περάτων γῆς, 'from the ends of the earth' (almost prov.) so ἐκ, v. p. 56. Alcaeus 48 (53), γᾶς [τ'] ἀπὸ περράτων (cf. ἐκ id. 36. 1,

cf. Matt. 12. 42); Xen. Ages. 9. 4. Cf. Aesch. frg. 74. 2, ἀπ' ἐσχάτων/  
γαῖας.

ἀπὸ τείχους, Ar. Thesm. 495, ἀνὴρ ἀπὸ τείχους εἰσιών, familiar local  
phr. in the Peloponnesian war, 'coming in from the walls' where he  
had been mounting guard.

Sc. χωρίου: ἀπὸ ὑψηλοῦ κρεμασθείς, Plat. Theaet. 175 D; ἀφ' ὑψη-  
λοτέρου καθορῶντες, Xen. Hell. 6. 2. 29.

#### VIII. Phrases of comparison with ὡς and ὥσπερ:

Hdt. 4. 36, τὴν γῆν, ἐοῦσαν κυκλοτερέα ὡς ἀπὸ τόρουν. Plat. Rep. 445  
C, ὥσπερ ἀπὸ σκοπιᾶς μοι φαίνεται, in pr. simply 'a watchtower,'  
Lat. *specula*, but in Homer always 'a mountain-peak,' cf. Il. 4.  
275; Od. 4. 524. Plat. Phaedr. 254 E, fig. from the race-course, v.  
*sub tech.* terms *supra* p. 41. Eubul. 75 K, πῶλος ὡς ἀπὸ ζύγου.  
Dem. 1025. 59, ὥσπερ ἀπὸ μηχανῆς, μαρτυρεῖ (prov. v. *supra*, p. 40).  
Examples might be multiplied.

### PART III

#### ἐκ

ἐκ, Lat. *ex*, *e*,<sup>1</sup> means essentially *out of, from* in contrast to ἀπό *away from* and εν *in*. Its uses are commonly classed as follows<sup>2</sup>:

I. Spatial: 1. Removal from the inside of a place or object, out of union with it or from its immediate vicinity, with verbs of motion; hence it is used of the immediate succession of one condition or circumstance upon another. 2. Absence from a place with verbs of rest, meaning ‘outside of.’

II. Temporal: of the starting-point in time, ἐξ ἀρχῆς, ἐξ οὗ, etc.; hence of the immediate development of one act out of another, or of the close succession in time of two acts, much stronger than ἀπό.

III. Causal and figurative, of the source from which something goes forth. 1. Of origin and starting-point, more immediate and direct than ἀπό. 2. Partitively, often with the added meaning of choice or distinction. 3. Of the author or agent with passive or intransitive verbs, instead of υπό. Ionic, especially in Herodotus, also in tragedy, seldom in Attic prose.<sup>3</sup> 4. Of cause, only rarely of lifeless objects for the usual instrumental Dative,—stronger than ἀπό. 5. Of material. 6. Of means and instrument. 7. Of accordance, conformity, suitability, e. g. ‘according to ability,’ etc. 8. Of manner, phrases often equivalent to adverbs.

ἐκ is used, perhaps, more freely than any other preposition, to form prepositional phrases in which the original force of the preposition has faded until it serves merely to turn the noun or adjective into an adverb, although it often gives the situation from which a thing starts. A large number of such phrases will be found under adv. phr. with nouns, a list which does not claim to be exhaustive, although it includes a few cases found in literature later than this period. Akin to these are many technical phr., particularly in rhetoric and logic, with more or less adverbial force.

<sup>1</sup> For derivation, v. Brugmann, *Kz. vergl. Gr.* S. 467; Walde *ex.*

<sup>2</sup> K-G. II. 1. 459ff.

<sup>3</sup> K-G. *l. c.*

## A. HOMER

I. *Idiomatic phrases*

## a. With nouns.

$\epsilon\kappa\gamma\nu\nu\eta\nu$ , (nearly a phr.), 'name him from his clan,' Il. 10. 68.

$\epsilon\xi\epsilon\rho\delta\sigma\mu\alpha\chi\epsilon\sigma\theta\omega$ , Il. 7. 111, naturally 'to fight a match,' literally, 'to fight a battle arising from mere rivalry,' so clearly in Od. 4. 343; 17. 134.

$\epsilon\kappa\theta\epsilon\phi\omega\pi\omega\lambda\mu\zeta\epsilon\omega$ , Il. 17. 101, 'he warreth with the gods upon his side,' just the opposite of  $\pi\rho\delta\sigma\delta\alpha\mu\omega\omega$  ib. 98; usu. expressed by  $\sigma\delta\omega$  c. Dat.

$\epsilon\kappa\theta\mu\omega\omega$  (a true phr.) adv.: Il. 9. 343, 486,  $\epsilon\kappa\theta\mu\omega\omega\phi\iota\lambda\epsilon\omega\omega$ , Lat. *ex animo*, 'right from my heart,' 'sincerely'; so Aesch. Ag. 48, etc., v. *infra*, p. 54. Cf. in later lit.  $\alpha\pi\delta\kappa\alpha\rho\delta\omega$ , p. 38  $\epsilon\kappa\phi\iota\epsilon\nu\omega\sigma$ , p. 54, etc. But Il. 23. 595,  $\epsilon\kappa\theta\mu\omega\omega\pi\epsilon\sigma\epsilon\epsilon\omega$ , 'to fall from thy heart,' 'become alienated,' a different idiom. Cf.  $\alpha\pi\delta\theta\mu\omega\omega$ , Il. 1. 562. Cf. Il. 10. 10,  $\nu\epsilon\iota\theta\epsilon\omega\epsilon\kappa\kappa\rho\delta\eta\omega$ , 'he heaved a sigh from the bottom of his heart.'

$\epsilon\kappa\kappa\epsilon\phi\alpha\lambda\eta\omega\ldots\epsilon\pi\omega\delta\omega$ , 'from head to foot,' Il. 16. 640; 18. 353; 23. 169, familiar tag as in Eng., id. feeling indicated by its comic reversal and metaph. use in Ar. Pl. 650.

$\phi\iota\lambda\epsilon\iota\delta\epsilon\sigma\epsilon\ldots\Zeta\epsilon\omega\epsilon\kappa\pi\alpha\sigma\eta\omega\delta\omega\epsilon\sigma\eta\omega$ , h. Merc. 470, *summo iure*, adv. force.

## b. With adjectives, =adv.

Il. 24. 352,  $\epsilon\xi\alpha\gamma\chi\mu\omega\delta\omega\omega$ , Lat. *e propinquu*, 'from near at hand.'

$\epsilon\xi\alpha\upsilon\sigma\chi\epsilon\delta\eta\omega\pi\epsilon\omega\mu\omega\omega$ , 'off-hand,' h. Merc. 55; (late) cf. Dio C. 73. 1,  $\epsilon\kappa\tau\omega\alpha\upsilon\sigma\chi\epsilon\delta\eta\omega\epsilon\iota\pi\epsilon\iota\omega$ . But cf.  $\epsilon\dot{\iota}\alpha\upsilon\sigma\chi\epsilon\delta\eta\omega\ldots\iota\epsilon\omega\omega$ , Tyrt. 9. 12.

II. *Elliptical*

Sc.  $\delta\omega\mu\omega\omega$  or  $\sigma\delta\omega\omega$ :  $\epsilon\xi'\Lambda\tilde{\iota}\delta\omega$ ,  $'\Lambda\tilde{\iota}\delta\omega$ ,  $\Lambda\tilde{\iota}\delta\omega\omega$ , Il. 23. 76; Od. 11. 625, 635; 12. 17.  $\epsilon\kappa\Psi\iota\sigma\alpha\omega\delta\omega\omega$ , i. e. 'from his house,' Od. 18. 299. Cf. *infra*, p. 59 f,  $\epsilon\iota\delta$ ,  $\epsilon\iota\omega$  in Hom. and Att. pp. 84, 103, 140, 168, v. also ftn. 120 *sub*  $\epsilon\iota\omega$  p. 168.

III. *Temporal*

1. Of the starting-point. a. W. nouns:  $\epsilon\xi\alpha\rho\chi\eta\omega$ , Od. 1. 188; 2. 254; 11. 438; 17. 69, freq. in Attic. v. p. 60.

$\epsilon\kappa\gamma\nu\nu\eta\omega$ , 'from birth,' Il. 24. 535; Od. 18. 7. Cf. Ar. Eth. N. 1144<sup>b</sup>. 6,  $\epsilon\iota\theta\omega\epsilon\kappa\gamma\nu\nu\eta\omega$ , etc., v. *infra*, p. 61.

$\epsilon\kappa\nu\epsilon\tau\eta\omega\ldots\epsilon\pi\omega\delta\omega$ , Il. 14. 86.

## b. With pronouns:

$\epsilon\xi\sigma\delta\omega$ , 'from the time when,' 'since,' Lat. *ex quo tempore*, and *ex quo*. Il. 1. 6; 8. 295; 13. 778; 24. 638, 766=Od. 19. 223;

Od. 2. 27, 90; 8. 539; 11. 168; 14. 379; 16. 142; 17. 103; 18. 181; 21. 303; 24. 310, freq. in Att. v. *infra*, p. 62. Cf. ἀφ' οὐ (but not in Hom.), p. 43.

ἐκ τοῦ, τοῦ, 'henceforth,' always temporal in Homer.<sup>4</sup> Il. 1. 493; 8. 296; 13. 779; 15. 69; 24. 31; Od. 1. 74, 212; h. Cer. 440. Cf. Il. 9. 106, ἔξι ἔτι τοῦ ὅτε. Cf. ἐκ τούτου ἔπειτα, h. Ap. 343. ἐκ τοῦδε, Od. 8. 540, cf. ἀπό.

2. Of immediate succession:

Il. 13. 493, πιόμεν' ἐκ βοτάνης, 'to drink after pasturage.'

Il. 11. 227, ἐκ θαλάμου . . . ἵκετο, 'straight from the bridal chamber,' w. slight suggestion of 'immediately after his marriage.'

3. Of a date:

Od. 12. 286, ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ . . . γίγνονται, as of the winds arising out of the night; this easily merges into the purely temp. meaning, 'at night,' and may be so translated even here. Cf. *infra*, p. 63.

#### IV. Tags

1. Military: 'out of the battle,' ἐκ βελέων, 'out of shot,' 'outside the battle,' Il. 11. 163; 14. 130; 16. 122, 668, 678, 781; 18. 152. In Il. 11. 163, 164, cf. also ἐκ κονίης, ἔξι ἀνδροκτασίης, ἔξι αἴματος.

ἔξι ἑνοπῆς, 'out of the war-cry,' Il. 16. 782; 17. 714.

ἔκ κυδοιμοῦ, 'out of the din of battle,' Il. 11. 164.

ἔκ πολέμου, Il. 3. 428.

ἔκ πόνου, 'out of the turmoil of battle,' Il. 14. 429; 17. 718.

ἔκ Τρώων, 'to drive the horses from among the Trojans,' Il. 10. 537.

ἔκ φλοίσβοιο, 'to save out of the tumult,' Il. 5. 469; cf. ἀπό. But Il. 20. 377, 'await him from amid the roar of battle,' i. e. 'in it.'

2. Literal and plastic:

ἔκ δίφρου, Il. 22. 398, 'bound him from his chariot.'

ἔξι εὖνῆς, Il. 14. 336; 15. 580; 22. 190; Od. 2. 2; 3. 405; 4. 307; 8. 2; 15. 58, 96. Also in later lit.<sup>5</sup>

ἔξι ὁχέων Il. 13. 35, 'loosed the horses from out of the chariot.'

ἔκ πασσάλου, Od. 8. 67, 105; h. Ap. 9. Cf. ἀπό p. 36.

εἰς σφυρὸν ἐκ πτέρνης, Il. 22. 397.

ἔκ ρεθέων, Il. 16. 856; 22. 362, ψυχὴ δ' ἐκ ρεθέων πταμένη; cf. Il. 22. 68, ρεθέων ἐκ θυμὸν ἔληται cf. θυμὸς ἀπὸ μελέων, Il. 7. 131, v. p. 36.

<sup>4</sup>Ameis.

<sup>5</sup>Cf. further, Ap. Rhod. 1. 1104; 2. 1236, etc.

ἢξ ὑπνοιο, Il. 10. 162, 519.

3. Literal, but might easily have developed into phrases:

ἐκ κραδίης, Il. 10. 10<sup>6</sup> cf. ἀπὸ καρδίας p. 38, ἐκ p. 54.

ἐκ πάτου, Il. 20. 137, κίοντες ἐκ πάτου ἐς σκοπιήν, ‘out of the trodden path,’ ‘apart.’

4. Miscellaneous:

ἐκ Διός οὐρον, Il. 14. 19; ὥσταν ἐκ Διός Od. 1. 283; 2. 217.

ἐκ νεφέων, Il. 11. 62, cf. Hes. Op. 449.

ἐκ νηῶν, Il. 10. 337; 12. 72; 16. 87, 267, 293, 366; 18. 279.

#### V. Noteworthy uses of preposition

1. Local:

Il. 18. 210, οἴ τε πανημέριοι στυγερῷ κρίνονται Ἀρηϊ/ἄστεος ἐκ σφετέρου.<sup>7</sup>

Il. 19. 375, ἐκ πόντοιο, not ‘coming up from the sea,’ but ‘from out at sea’ they see something upon land.

2. Partitive:

ἐκ πάντων, Il. 7. 75, ‘out of you all,’ cf. ἐξ ἐνάρων, Il. 9. 188.

ἐκ πολέων, Il. 15. 680, ὃς τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵπτους, ‘four out of many’ (slightly id.) cf. ἀπό in Att. p. 40; cf. p. 73.

With added force of choice or distinction: ἐκ πασέων, ‘above all,’ ‘more than any one else,’ Il. 18. 431; Od. 4. 723.<sup>8</sup> So Il. 18. 432, ἐκ μέν μ' ἄλλαων ἄλιάων; Il. 21. 370, ἐξ ἄλλων.<sup>9</sup> This meaning emphasized by addition of superlative: Il. 4. 96; Od. 2. 433, ἐκ πάντων δὲ μάλιστα.

3. Material:

ἢξ ὕδατος κρυστάλλῳ, Il. 22. 152, ‘ice from water.’<sup>10</sup> Cf. *infra* p. 79.

4. Succession:

Il. 19. 290, ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ ‘evil after, upon evil.’ Cf. Aesch. Ag. 1110; Dem. 1462. 3; Aeschin. I. 64, etc., v. *infra*, p. 80.

<sup>7</sup>The nearest approach to a phr. w. ἐκ is Ar. Nub. 86, εἰπερ ἐκ τῆς καρδίας μ' δύτω φιλεῖς (fig. but art. expressed).

<sup>8</sup>Some edd. accent ἐκ on the ground that it means ‘from outside of their city,’ and that ἐκ in that case receives the accent on the same theory by which they account for ἀπο=procul, v. ἀπό p. 39 fn., Herm. Op. II. 55. Others prefer to read οἴ δέ for οἴ τε (of MSS) in the previous line and interpret ‘from within the city.’ v. Leaf *ad. loc.*

<sup>9</sup>Cf. Ap. Rhod. 1. 620, οἴη ἐκ πασέων.

<sup>10</sup>So Pind. Ol. VI. 25.

<sup>11</sup>This is one of the meanings noticed by Aristotle in his discussion of the uses of ἐκ, Metaph. 1023<sup>a</sup> 26 sqq. Cf. further, Ap. Rhod. 2. 843, νηίου ἐκ κοτίνοιο φάλαγξ, ‘a ship’s roller of wild olive wood’; id. 3. 1325, ἐξ ἀδάμαντος.

## VI. Compounds of ἐκ:

*παρέκ* c. gen.: *παρέξ* ὁδοῦ, Il. 10. 349; *παρέξ* 'Ιλοιο, Il. 24. 349, etc. C. acc. *παρέξ* 'Αχιλλῆα, 'without the knowledge of Achilles,' Il. 24. 434.<sup>11</sup> *παρέκ* μίτον 'along the warp,' Il. 23. 762; *παρέκ* νόου ηγαγε, 'beyond, contrary to prudence,' Il. 10. 391; μὴ χαλέπαινε *παρέκ* νόου, Il. 20. 133, etc.

ὑπέκ: Il. 13. 89=15. 700, φεύξεσθαι ὑπέκ κακοῦ, cf. Od. 12. 107; Il. 17. 581, 589, ὑπέκ Τρώων, 'from amid the Trojans' Il. 4. 465; 18. 232, ὑπέκ βελέων; Il. 22. 146, τείχεος . . . ὑπέκ, 'away from under.'<sup>12</sup>

## B. LITERATURE AFTER HOMER

## I. Idiomatic phrases

## a. With nouns.

ἐξ ἀνθρώπων, an extension of the use seen in ἐν ἀνθρώποις c. superl. v. p. 147. Plat. Theaet. 170 E, οὐ γέ μοι τὰ ἐξ ἀνθρώπων πράγματα παρέχουσιν, 'they cause me a world of trouble'; so Lysias XIII. 73, οὐτοσὶ . . . οὐκ ὡν Ἀθηναῖος καὶ ἐδίκασε καὶ ἡκκλησίαζε καὶ γραφᾶς τὰς ἐξ ἀνθρώπων ἐγράφετο 'every kind of indictment possible'; Aeschin. I. 59, τὰς ἐξ ἀνθρώπων πληγάς, 'the worst possible flogging.' Cf. Gen. without prep. w. neut. superl. ἀνθρώπων μάλιστα, Hdt. 1. 60, Plat. Legg. 629 A, ἥκιστα Prot. 361 E, ἅριστα Theaet. 148 B, δρθότατα 195 B, κάλλιστ' Legg. 637 A; cf. Soph. Frg. 524. 4 (Nauck). But ἐξ ἀνθρώπων in its proper sense, ἐξ ἀνθρώπων ἡφανίσθη, Lys. II. 11; Isocr. V. 108; VI. 18; VIII. 113, etc.

ἐξ ἔδρας, Soph. Ai. 788, τί με . . . / . . . ἐξ ἔδρας ἀνίστατε, 'from quietude'; but ib. 780, ὁ δ' εἰθὺς ἐξ ἔδρας/πέμπει με, 'he had no sooner risen from where they sat, than he sent me' (J.).<sup>13</sup>

ἐξ ἐλπίδος, Aesch. Ag. 998, εἴχομαι ἐξ ἐμᾶς ἐλπίδος, 'against hope'; like ἀπό 'away from,' v. p. 46, for other uses of ἐξ ἐλπίδος v. p. 78.

<sup>11</sup>Leaf: 'behind Achilles' back,' lit. 'passing him by,' cf. 10. 391, 'led past my sense,' much like Eng. 'made me beside myself'; 20. 133 'past' = 'in defiance of' good sense. Cf. Ap. Rhod. 1. 130, *παρέκ* νόου Εὐρυσθῆος, 'without the knowledge and approval of Eurystheus'; cf. ib. 323, 1315. But Ap. Rhod. 2. 1113, *παρέξ* δλίγον θανάτοιο. Schol. *παρ'* δλίγον ἐκ τοῦ θανάτου, 'within a little of death'; *παρέξ* not elsewhere in this sense. *παρ'* ολίγον, *παρὰ* μικρόν, *παρὰ* βραχύ are common.

<sup>12</sup>Also Il. 5. 854; 8. 504; 16. 353; ὑπέκ θανάτοιο Il. 15. 628; 20. 300; cf. Ap. Rhod. 1. 596, 1166, 1204.

<sup>13</sup>v. Jebb *ad loc.* for different interpretations of this phr. and comparison of Il. 19. 77, αὐτόθεν ἐξ ἔδρης, Od. 13. 56, αὐτόθεν ἐξ ἔδρεων, 'even there as they sat,' but αὐτόθεν helps to fix the meaning; here εἴθει indicates 'immediately after sitting.' Note frequency of εἴθει with ἐκ of strict consecution.

ἐκ θυμοῦ, Lat. *ex animo*: Il. 9. 343, 486. Theogn. 62, μηδένα τῶνδε φίλον ποιεῦ . . . ἀστῶν/ἐκ θυμοῦ; Aesch. Ag. 48, ἐκ θυμοῦ κλάζοντες; Trag. Frg. Adesp. 458. 7 (Nauck)<sup>14</sup> cf. Hor. Ars P. 432. So ἐκ φρενός, ‘from my heart,’ ‘sincerely,’ Aesch. Sept. 873, 919;<sup>15</sup> Cho. 107, τὸν ἐκ φρενὸς λόγον of hearty, cordial speech. Cf. Ag. 805, οὐκ ἀπ' ἄκρα φρενός. But pl. ἐκ φρενῶν, Eur. Tro. 6 is lit., and nearly so, but plastic and approaching force of sing. id. Frg. 659. 5, ἀλλω δ' ἀρέσκει μηδὲν ὑγιές ἐκ φρενῶν/λέγοντι πείθειν τοὺς πέλας τόλμη κακῆ. Cf. other phrases w. similar meaning, Ar. Nub. 86, ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὅντως φιλεῖς; Anth. P. 5. 69. 2, ἐκ κραδίης; cf. 61. 2, ἐξ αὐτῆς κραδίης; cf. ἀπὸ καρδίας, p. 38. ἐκ τῆς ψυχῆς, Xen. An. 7. 7. 43, ἐκ τῆς ψ. φίλος; id. Oec. 10. 4, ἐκ τῆς ψ. ἀσπάζεσθαι. But cf. Theocr. 8. 35, βόσκοιτ’ ἐκ ψυχᾶς τὰς ἀμνίδας, ‘according to his wish’. Allied phenomena are, Hdt. 8. 97, ἐκ παντὸς νοῦ, ‘with all his heart and soul’; Plat. Gorg. 510 B, ἐξ ἀπαντος τοῦ νοῦ . . . φίλος γενέσθαι.

ἐξ ὄμμάτων, ‘out of my presence,’ Aesch. Suppl. 949; Phrynic. 81 K. Cf. *eis* p. 89, ἐν p. 151, same meaning of noun occurs c. κατά, παρά. So ἐξ ὄφθαλμῶν, ‘out of one’s sight’ Hdt. 1. 120; 5. 24. 3; 106. 5; Xen. Hiero 6. 13. Cf. later, Alciphro 3. 20, ἐξ ὄφθαλμῶν ἐποιει c. acc.; cf. ἀπό, p. 36 *eis* p. 83 ἐν, p. 151, so c. κατά. But ἐξ ὄψεως, Dem. 1002. 27, νεώτερον ὅντ’ ἔμοῦ καὶ συχνῷ, ὅσ’ ἐξ ὄψεως, ‘so far as can be judged from his looks,’ cf. ἀπό, p. 38. Cf. also *eis* ὄψιν but w. diff. meaning p. 90.

ἐκ ποδός, ‘out of the way,’ Pind. Nem. VII. 67. Cf. Polyb. 2. 54. 2, αῦθις ἐκ ποδὸς ἐκίνει. But Polyb. 3. 68. 1 *et al.* = Lat. *pone*, cf. 2. 68. 9 *e vestigiis*, so Dion. H. 2. 33, τοῖς τε φεύγοντιν . . . ἐκ ποδὸς ἐπόμενος; so id. 3. 42, ἐκποδός. Rare in sing., freq. in pl. compounded as adv. ἐκποδῶν, Aesch. Cho. 20; Hdt. 6. 35; Ar. Vesp. 949 παρεχ’ ἐκ ποδῶν, ‘clear out,’ lit. ‘supply yourself out of the way.’ Xen. Hell. 2. 3. 16, *et saepe* and formed by false analogy with this<sup>16</sup> ἐμποδῶν, Xen. Hell. 3. 4. 9 *et al.* Cf. cpd. adj. ἐμπόδιος Hdt. 1. 153. But Ar. Pl. 650, ὡς ἔγω τὰ πράγματα/ἐκ τῶν ποδῶν ἐσ τὴν κεφαλήν σοι πάντ’ ἐρῶ, comic reversal in metaph. use of the Homeric ἐκ κεφαλῆς . . . ἐσ ποδάς. Cf. Eubul. 107. 24 K.

<sup>14</sup>Cf. Theocr. 2. 61, ἐκ θυμῶ δέδεματ.

<sup>15</sup>Cf., w. adj. modifiers, Aesch. Ag. 546, ἀμαρτᾶς ἐκ φρενός; 1515, φρενός ἐκ φιλίας; Soph. OT. 528, ἐξ ὄμμάτων δ' ὄρθων τε καὶ ὄρθης φρενός; OC 486, ἐξ εὑμενῶν/στέρων δέχεσθαι τὸν ικέτην σωτῆριν, ‘with kindly hearts.’

<sup>16</sup>But for different theory as to formation of these adverbs v. fn. ἐν p. 168 Brugmann, *Grundr.* II. 2. § 577, etc.

ἐξ ἑνὸς στόματος, ‘with one voice,’ Ar. Eq. 670; Plat. Rep. 364 A; Legg. 634 E, (balanced by Dat.) μιᾶ δὲ φωνῇ καὶ ἐξ ἑνὸς στόματος πάντας συμφωνεῖν, cf. ὡς ἀφ’ ἑνὸς στόματος, Anth. P. 11. 159, etc., v. ἀπό p. 39. Cf. ἐξ ἑνὸς λόγου, Ar. Pl. 760; Lys. 1005, ἐξ ἑνὸς λόγω (genit.). Cf. ἐξ ἑνὸς ρόθου/παλουσι, ‘with one stroke,’ i. e. ‘all at once,’ Aesch. Pers. 462. ἐξ ἑνὸς κελεύσματος Sophron. Kaibel, (*Com. Gr. Frg.*) 25, I. p. 158. ἐξ ἑνὸς τρόπου, v. *infra*, p. 68.

ἐκ χειρός, Soph. Ai. 27, κατηναρισμένας/ἐκ χειρὸς αὐτοῖς ποιμένων ἐπιστάταις, ‘yea, slaughtered by human hand’ (J.)<sup>17</sup> Plastic force is possible here, ‘by violent hand,’ nearly = adv. ‘violently.’ Cf. w. adv. force, but w. modif. adj., Soph. El. 455, ἐξ ὑπερτέρας χειρός, ‘with mightier hand.’ But in military sense ἐκ χειρός = Lat. *cominus*, ‘from near at hand,’ ‘close,’ ‘in hand to hand combat,’ Xen. Hell. 7. 2. 14; An. 5. 4. 25; Cyr. 1. 2. 9; 4. 3. 16; 6. 3. 24; Plat. Legg. 834 A. But Bacchyl. V. 132, τυφλὰ δ’ ἐκ χειρῶν βέλη is lit. and plastic. Aesch. Ag. 1110, προτείνει δὲ χείρ ἐκ/χειρός ὄρέγματα, ‘hand following hand’ (only slightly id.)<sup>18</sup>

ἐκ φρενός, v. *supra* p. 54.

b. With adjectives.

ἐξ ἀπαντος, Soph. O C 807, ὅστις ἐξ ἀπαντος εὖ λέγει, ‘speaks well on any theme,’ i. e. starting from anything; id. Ant. 312, οὐκ ἐξ ἀπαντος δεῖ τὸ κερδαίνειν φιλεῖν, ‘from every source.’ Cf. Xen. Mem. 2. 9. 4, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν. Cf. Ar. Thesm. 736, κάκι παντὸς ὑμεῖς μηχανώμεναι πιεῖν. Cf. Dion. H. 4. 7. 4, ὥστ’ ἐκ παντὸς ἐπιθυμῆσαι τέκνων.

ἐκ μέσου, Hdt. 3. 83, of taking no part in a contest, remaining neutral, οὗτος μὲν δή σφι οὐκ ἐνηγωνίζετο, ἀλλ’ ἐκ μέσου κατῆστο; so w. art. w. ἐξεσθε id. 8. 22. 2.

Thuc. IV. 133. 4 (sc. ἔτος).

But Eur. El. 797, τοῦτον μὲν οὖν μεθεῖσαν ἐκ μέσου λόγον, cf. *els* p. 93 f., ἐν p. 157. 3a. of speaking ‘before,’ ‘in the presence of an assembly.’

Dem. 141. 36, εἰ ἀνέλοιμεν ἐκ μέσου καὶ τὰς βλασφημίας; 323. 294, τὸ καταψεύδεσθαι καὶ δι’ ἔχθραν τι λέγειν ἀνελόντας ἐκ μέσου.

Euphr. 8. 5 K., τίς ἐκ μέσου τὰ θερμὰ δεινὸς ἀρπάσαι; cf. (w. art.), Anaxipp. 1. 6 K., τὴν θῦταν ἡφάνισαν ἐκ τοῦ μέσου; Capps compares these

<sup>17</sup>V. Jebb *ad loc.*: this is better than ‘by force of hand,’ i. e. by violence, not by chance. The violence was so evident as to need no mention.

<sup>18</sup>Epicrates 2. 24. 25 K. (id. tinge), τάργύριον ἐκ τῆς χειρὸς ἤδη λαμβάνει, ‘she has became so tame that already she eats money out of your hand.’

two passages for similar use of *ἐκ*, with Menand. Περικερ. 203 (Capps), [π]άντ' ἀνθραπαστ' ἐκ μέσου, 'all was lost, snatched from your grasp.'

Menand. 250 K., τὰ δ' ἐκ μέσου τριπόδια καὶ τραγήματα.

Alexis 116. 5 K., σεμνοπαράσιτον ἐκ μέσου καλούμενον.<sup>19</sup>

c. With participles: v. also *sub adv. phr.*

ἔξ ἀκμαζόντων, 'from those in the prime of life,' substant. use of ptc. without art. indicates slight id. feeling, note use of art. in the corresponding adj. expressions, Plat. Rep. 459 B, ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἔξ ἀκμαζόντων ὅ τι μάλιστα; 'Εξ ἀκμαζόντων,, so 460 D, ἔφαμεν γάρ δὴ ἔξ ἀκμαζόντων δεῖν τὰ ἔγκονα γίγνεσθαι.

ἔξ ἐπιτροπευομένης δὲ τούτῳ γενέσθαι, Isae. VI. 13, v. *infra*, p. 57.

## II. Proverbial

Ar. Eq. 467, σὺ δ' οὐδὲν ἔξ ἀμαξουργοῦ λέγεις, 'cartwright's slang,' i. e. 'from the cartwright's shop' (the genit. not governed by *ἔξ*, but by the omitted word as in *ἐκ διδασκάλων*, etc.). Cf. Dem. 268. 122, ὥσπερ ἔξ ἀμάξης.<sup>20</sup> Cf. Com. Fr. Adesp. 694 K, οὐδὲν ἔξ ἀγροῦ λέγεις. Cf. οἷος ἐκ τριόδου, i. e. vulgar, Luc. Hist. Conscr. 16; Peregr. 3; Prom. 1, etc. λοιδορίαι . . . ἔξ ἐργαστηρίων καὶ τριόδων Dio C. 46. 4. Cf. Lob. Phryнич. p. 38. Cf. Lat. Senec. *Controv.* VII. *praef.*, *idiotismus id est plebeius et ex trivio arreptus loquendi modus*; so A. Gell. 1. 22. 2, *in compitis*. But cf. ἐν p. 163.

Com. Fr. Adesp. 483 K., τήμερον ἄρ' ἔξω πράγματ' ἔξ ἀπραξίας.<sup>21</sup>

Plat. Tim. 81 B, οἷον ἐκ δρυόχων, lit. 'as if from the stocks,' i. e. 'freshly formed like the keel of a vessel just off the stocks.'

ἔξ ἀπαλῶν ὄνυχων, Anth. P. 5. 14, 129; Plut. *de lib. ed.* 3 c; Lat. Hor. C. III. 6. 24, *de tenero unguis*.<sup>22</sup>

ἐκ περάτων γῆς, 'from the ends of the earth,' prov. of remote countries, Alcae. 36. 1; Thuc. I. 69. 5; so ἀπό, v. p. 47. Cf. ἐπὶ τέρματα γῆς, Crat. 309 K., etc.

Plat. Euthyd. 293 A, σῶσαι ἡμᾶς . . . . ἐκ τρικυμίας τοῦ λόγου.

Com. Fr. Adesp. 789 K., ἐκ τῆς αὐτῆς ψιάθου γεγονώς.<sup>23</sup> Cf. ib. 465 K., οἱ δ' ἐκ μιᾶς τῷδ' οἰνοχόης πεπτωκότας.

<sup>19</sup>Kock: ἐμμέτρως Herwerd. Obs. crit. 69 conl. Plat. Cratyl. 395 E, δοκεῖ τοῦνομα ἐμμέτρως κεῖσθαι, scribendum potius ἐν μέσῳ, i. e. *ubique*. But Hunzicker reads ἐκ μέσου 'καλούμενον, *e medio evocatum*.

<sup>20</sup>v. Goodwin *ad loc.* Cf. Philemon frg. (ed. Osann) p. 170, who defines it as =ἀναισχύντως ὑβρίζει. Cf. Menand. 396 K. (ἐπι!), v. *nn. ad loc.*

<sup>21</sup>Leutsch, Diogenian. 7. 59; Apostol. 14. 91, πράγματα ἔξ ἀπραξίας: ἐπὶ τῶν παρὰ δόξαν καὶ ἐλπίδα συμβαίνοντων.

<sup>22</sup>v. Shorey *ad loc.*

<sup>23</sup>Leutsch, App. prov. 2. 47, 68, ἐπὶ τῶν παραπλησίων καὶ ὁμοίων; cf. ἔξ ἐνδε πηλοῦ; ἐκ τῆς αὐτῆς κεραμίας; Suid. v. Ἐπτκουρος: Μεσσήνιοι δὲ ἐν Ἀρκαδίᾳ τοὺς

*III. Technical*

## 1. Military:

ἐκ καταλόγου, ‘from the muster roll,’ ‘the list,’ Thuc. VI. 43; VII. 16. 1; 20. 2; VIII. 24. 2; Xen. Mem. 3. 4. 1 *et al.*

ἐκ μεταβολῆς, Aeschin. II. 9; III. 64, 75 (L. and S. metaph. of a speaker from military use ‘wheeling about face.’) Cf. Menand. 712 K. *ubi v. n.* Cf. Polyb. 1. 61. 7=adv. of the wind changing to the opposite direction.

ἐκ τῶν ὅπλων, Thuc. I. 111. 1, μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων, i. e. ‘from the camp.’

ἐκ παρατάξεως, ‘in regular battle,’ Thuc. V. 11. 2; Dem. 123. 49; Aeschin. III. 88; cf. Menand. 52 K.; Polyb. 2. 33. 4. So Hdn. 5. 4. 5, etc.

ἐκ πλαγίου ‘on the flank,’ v. *infra*, p. 76.

ἐκ προκλήσιος, ‘by or upon challenge,’ Hdt. 5. 1. 2, μουνομαχίη . . . ἐκ προκλ.; so IX. 75; cf. διά p. 20.

ἐκ προρρήσεως πολεμήσειν, ‘to make war in accordance with, from, a proclamation,’ Dem. 114. 13. Cf. ἐκ καταγγελίας ἐπιτελεῖν ἀγῶνα, ‘by proclamation,’ Plut. Rom. 14.

Soph. El. 725, ἐκ δ' ὑποστροφῆς = ὑποστρέψαντες, ‘swerving,’ ‘wheeling round they went to meet the enemy’; so Polyb. 2. 25. 3; 3. 14. 5; Dion. H. 2. 41, etc. But extended in Dem. 283. 166 (ap. spurious document), ἐξ ὑποστροφῆς, ‘reversing the procedure,’ i. e. doing the opposite of what the Thessalians have done. Cf. ἐξ ἀναστροφῆς also of wheeling in battle, Polyb. 4. 54. 4, cf. 3. 115. 3. Cf. ἐξ ἐπιστροφῆς, ‘by a sudden wheel,’ Polyb. 1. 76. 5;<sup>24</sup> Plut. Timol. 27. 5.

ἐκ χειρός, v. *supra*, p. 55 = Lat. *cominus*. But Xen. An. 3. 3. 15, οἱ ἐκ χειρός βάλλοντες = ἀκοντισταί.

ἐκ χώρας ὄρμωντες, ‘setting out from a position,’ Xen. An. 3. 4. 33. Cf. ἐν χώρᾳ ‘at one’s post,’ *infra*, p. 155.

## 2. Legal:

Dem. 565. 156, καταστὰς (χορηγός) ἐξ ἀντιδόσεως.

Isae. VI. 13, ἐξ ἐπιτροπευομένης δὲ τούτῳ γενέσθαι, ‘she was under his guardianship’ (note substant. use of ptc. without art.) v. *supra*, p. 56.

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ἐκ τῆς αὐτῆς οἰονεὶ φάτνης ἔδηδοκότας ἐξῆλασαν. Leutsch compares w. these Plat. Gorg. 493 D, ἐκ τοῦ αὐτοῦ γυμνασίου τῆς, v. *infra*, p. 81.<sup>64</sup>

<sup>24</sup> ἐκ phrases of this type are numerous in Polyb. cf. ἐξ ἐφόδου ‘at the first assault.’ Polyb. 1. 24. 10, 36. 11, so Dion. H. 2. 33, etc.

Dem. 1251. 14, ἐξ ἐμφανῶν καταστάσεως, of producing bail, evidence, etc., in court. Lat. *exhibitio, actio ad exhibendum*.

ἐκ παρακλήσεως, Dem. 275. 143, οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι, a packed party in the jury, i. e. by summons, summoning one's friends to attend in a trial.

### 3. Political:

Rhett. Spengel I. 241, 28, ὀλιγαρχῶν δέ εἰσι δύο τρόποι· ἢ γὰρ ἐξ ἑταίρειας ἢ ἀπὸ τῶν τιμημάτων, 'from political clubs' (note use of ἐκ and ἀπό in antithesis). Cf. ἀπό p. 41.

ἐκ προκρίσεως, 'according to selection by choice,' Plat. Pol. 299 A.

ἐκ τιμημάτων, Plat. Legg. 698 B; Xen. Mem. 4. 6. 12. Cf. ἀπό p. 41.

A large number of technical terms with ἐκ occur in Rhetoric and Logic. Only a few will be mentioned here:

### 4. From the field of Rhetoric:

Rhett. Gr. Spengel III. 50. 10, καὶ ἔστιν ἀποσιώπησις ἐκλειψίς παντελῆς τοῦ ἐκ τῆς ἀκουλούθιας ὁφείλοντος ἐπενεχθῆναι.

τὸ ἐξ ἐπιτηδεύσεως of a studied style. Dion. H. de Lys. 8, cf. de.. Comp. 25. 200, 203.

ἐκ παραλλήλου, 'in like manner,' 'parallelwise,' Plut. Comp. Ag. c. Gracch. 1; so Rhett. Spengel III. 69. 20; cf. 101. 4; (also used by mod. grammarians as a gram. term).

ἐξ ὑπερβολῆς, Ar. Rhet. ad Alex.<sup>25</sup> 1430.<sup>b</sup> 9. (referring to *sententiae γνώμαι*), πολλὰ δὲ ποιήσομεν αὐτὰς ἢ ἐκ τῆς ἴδιας φύσεως ἢ ἐξ ὑπερβολῆς ἢ ἐκ παρομοιώσεως. . . . ἐξ ὑπερβολῆς δὲ τοιάσδε· δεινότερά μοι δοκοῦσιν οἱ κλέπτοντες τῶν ληγομένων ποιεῖν· οἱ μὲν γὰρ λαθραῖς, οἱ δὲ φανερῶς τὰ χρήματα περιταιροῦνται. Cf. ἐξ ὑπερβολῆς as adv. Polyb. 8. 15 (17). 8. Cf. *eis* p. 112, also with *κατά*.

### 5. From the field of Logic:

ἐξ ἀναιρέσεως, Rhett. Spengel III. 130. 9, direct confutation of arguments, ἀναιρεσίς, opp. by Aristot., Soph. Elench. 183.<sup>a</sup> 10, 11 to διαιρεσίς, confutation by drawing a distinction.

ἐξ ἀφαιρέσεως, 'by abstraction,' 'in the abstract,' Ar. An. Post. 81<sup>b</sup> 3. Cic. jokes on this term *ad Att.* 6. 1. 2; opp. to ἐκ προσθέσεως Ar. Metaph. 1077.<sup>b</sup> 10; also used especially of mathematical abstractions, cf. Ar. Coel. 299.<sup>a</sup> 16; Metaph. 1061.<sup>a</sup> 29; de an. 403.<sup>b</sup> 15.

ἐκ διαιρέσεως, Plat. Proleg. II, ἐκ διαιρέσεως προέλθωμεν, 'by division.' Cf. Aristot. Cf. *ἐν*, p. 167.

<sup>25</sup>Some think this work earlier than Aristotle and some later.

ἐκ προσθέσεως, Ar. Metaph. 1077.<sup>b</sup> 10, etc., v. *supra*.

ἐξ ὑποθέσεως, ὑποθεσέων, 'by hypothesis,' (sing.) Plat. Meno 86 E (where Plato explains his use of the term);<sup>26</sup> pl. Rep. 510 B; freq. in Aristot., v. Bonitz index w. definitions and references there given;<sup>27</sup> συλλογισμοὶ ἐξ ὑποθέσεως, Ar. An. Pr. 45.<sup>b</sup> 16, etc.; a proof may be given ἡ δεικτικῶς ἡ ἐξ ὑποθέσεως, ib. 40.<sup>b</sup> 25, etc.; opp. to ἀπλῶς *saepe*, e. g. Pol. 1278.<sup>a</sup> 5, οἱ παῖδες πολῖται οὐχ ἀπλῶς, ἀλλ' ἐξ ὑποθέσεως, etc., etc. Cf. (later) R P<sup>s</sup> p. 135, Simplic. de Caelo 304. 3 (on Empedocl.); also ib. (id. 305. 21).

#### 6. From the race-course:

Aesch. Ag. 1245, τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσών τρέχω, 'I hear and miss my path' (Plumptre). Cf. w. ἔξω, ἔξω δρόμου 'foreign to the purpose' (a real phr.), Aesch. Pr. 883; Plat. Crat. 414 B (ἐκτός).

#### 7. From navigation:

ἐξ οὐρίων δραμοῦσαν, 'running before the wind' (of the state,) Soph. Ai. 1083; cf. Com. Fr. Adesp. 770 K., οὐδὲν . . . ἐξ οὐρίων θεούσιν ἐστ' ἀπώμοτον. Cf. ἐξ οὐρίας διαδραμεῖν, πλεῖν, Ar. Mechan. 851.<sup>b</sup> 6 (cf. ib. 11, εἰς οὐρίαν); Polyb. 1. 47. 2; cf. ἐν οὐρίῳ πλεῖν Luc. Lexiph. 15; also Dat. alone, Plat. Prot. 338 A, οὐρίᾳ ἐφέντα.

#### 8. From the field of religion:

ἐξ ἀδύτου, cf. Hom. Il. 5. 512, πίονος ἐξ ἀδύτου (of the shrine of Apollo); so Tyrt. 2. 4; Pind. Ol. 7. 32; Ar. Eq. 1016, ἦν σοι Ἀπόλλων/ἴαχεν ἐξ ἀδύτου διὰ τριπόδων ἐριτίμων; Cf. metaph. Plat. Theact. 162 A, ἐκ τοῦ ἀδύτου τῆς βίβλου.

### IV. Elliptical

Cf. *εἰς* and *ἐν*, pp. 84, 103, 140, 168 f. Cf. ἐκ Hom. Od. 18. 299, etc., v. *supra*, p. 50. These phrases are classified in accordance with the explanation which has been commonly received in English, i. e. that the genitive is adnominal, depending upon an omitted δόμον, οἴκον, or similar familiar and easily supplied word (cf. Eng. 'We have just come from the Browns'), but Brugmann and others believe that the gen. is locative.<sup>28</sup>

<sup>26</sup>v. Thompson *ad loc.*

<sup>27</sup>v. Shorey, *Συλλογισμοὶ ἐξ ὑποθέσεως in Aristotle*, A J P X. 460-462, who interprets Ar. in the light of Platonic usage. As Prof. Shorey shows, 'it is evident that Ar. had the Meno in mind all through the Analytics, but his thought has been obscured by Aristotelian commentators through confusion with the post-Arist. doctrine of hypothetical syllogisms. His proposal to classify syllogisms ἐξ ὑποθέσεως is merely a design to classify hypotheses habitually or frequently admitted by Athenian disputants.'

<sup>28</sup>v. *Grundr.* II. 610 and *infra* *ἐν* p. 168 ftn.

Ar. Plut. 84, ἐκ Πατροκλέους, i. e. 'from his house'; so Pax 1154, ἐξ Αἰσχινάδου; 1149, ἐξ ἡμοῦ δ' ἐνεγκάτω, 'from my house,' Δαιτ. 199 K., ἐκ διδασκάλου; Plat. Prot. 326 C, ἐπειδὴν δὲ ἐκ διδασκάλων ἀπαλλαγῶσιν; ἐξ "Λιδον," *saepe*.

Similar but even more colloquial and idiomatic: ἐκ τῶν γειτόνων, or ἐκ γειτόνων, = 'from the neighbors,' 'from' or 'in the neighborhood'; Ar. Plut. 435, ἀρ' ἐστίν ἡ καπηλὶς ἡκ τῶν γειτόνων; cf. Nicostr. 22 K., ὁ κάπηλος γάρ οὐκ τῶν γειτόνων 'the one in the neighborhood'; Ar. Lys. 701, τὴν ἑταῖραν ἐκάλεσε' ἐκ τῶν γειτόνων; Plat. Rep. 531 A, οἷον ἐκ γειτόνων φωνὴν θηρευόμενοι; Lys. I. 14, τὸν λύχνον . . . ἐκ τῶν γειτόνων ἐνάψασθαι. In Lycurg. 21 some texts read ἐκ, v. *sub* ἐν p. 169. Cf. Alciph. Frg. 19, μισῶ τὸν ἐκ τῶν γειτόνων ἀλεκτρυόνα, etc. Cf. ἐν p. 168 ftn.

### V. *Temporal*

#### 1. Of the starting-point.

##### a. With nouns:

ἐξ ἀρχῆς, usually like in meaning, but more frequent than ἀπ' ἀρχῆς, = ἀρχῆθεν, Lat. *ab initio*. Begins in Hom. Od. 1. 188, etc. v. *supra*, p. 50, but ἀπ' ἀρχῆς first in Hesiod. ἐξ ἀρχῆς, Hes. Th. 45, 115, 156; Phocyl. Frg. 17. 4; Pind. Ol. 7. 20; Py. 4. 132; Frg. 107. (74). 17; Aesch. Eum. 284, 583; Soph. O. T. 385, Κρέων δὲ πιστός, οὐξ ἀρχῆς φίλος; Eur. Frg. 403; Ar. Ran. 591, 1137, etc. Hdt. 7. 203, τῷ κακὸν ἐξ ἀρχῆς γνωμένῳ οὐ συνεμείχθη, i. e. 'from his birth.' Xen. Cyn. 12. 6, τὸ ἐξ ἀρχῆς. Often δὲ ἐξ ἀρχῆς means 'the original,' or 'the former,' Plat. Theaet. 177 C, δὲ ἐξ ἀρχῆς λόγος, etc.; Rep. 366 E, ἀπὸ τῶν ἐξ ἀρχῆς ἡρώων ἀρξάμενοι; cf. Dem. 1257. 3, ἡ ἐξ ἀρχῆς θρησκεία nearly = *prima*; frequently in Plat. = adv., 'originally,' 'in the beginning,' Rep. 411 B, cf. 433 A, etc. Also often without art., as adv. = Lat. *ab integro, denuo*, 'anew, 'afresh,' frequently with πάλιν or αὖθις, so Ar. Pl. 221, 866, 1113; Pax 780, 997, 1327, cf. Eur. Frg. 35. 2, αὖθις ἐξ ἀρχῆς νέον; Pherecr. 108. 33 K, εἰθὺς ἐξ ἀρχῆς πάλιν; cf. Com. Frg. Adesp. 295 K. Teleclid. 1. 1. K.; Plat. Rep. 450 A; Mnesimach. 4. 24 K., πάλιν ἐξ ἀρχῆς. Menand. 223. 2, ἐπὰν ἀποθάνῃς, αὖθις ἐξ ἀρχῆς ἔσει. Cf. ἐξ ὑπαρχῆς, *infra*, p. 61. cf. ἀπό, p. 42. The phrase is very common and is especially a favorite expression of Plato and Demosthenes. Approximately it occurs in Andoc. eight times; Antiphon once; Lysias eight; Xen. fifteen; Isocr. thirty; Plat. 102; Isae. fifteen; Lycurg. once; Hyper. three; Dem. 111; Din. once; Aeschin. seven.

ἐξ αἰῶνος ἐς αἰῶνα, ‘from everlasting to everlasting,’ R. P. § 68 (Stob. Ecl. I. 418, p. 172, 10 W. fr. Philolaus 21. Mull.); cf. δι’ αἰῶνος *supra*, p. 22.

ἐκ βρέφεος, ‘from babyhood,’ Anth. P. 9. 56. 7.

ἐκ γαστρός, ‘from infancy,’ Theogn. 305, but in 300 not a phr. but ἀπὸ γαστρός in diff. use, v. p. 46.

ἐκ γενετῆς, ‘from the hour of birth,’ ‘at birth,’ ‘from birth,’ Hom. Il. 24. 535, etc., v. *supra*, p. 50.<sup>29</sup> Ar. Eth. N. 1144<sup>b</sup>. 6, εὐθὺς ἐκ γενετῆς; ib. 1154<sup>a</sup> 33, opp. to δι’ ἔθος; later, Iamb. v. Pyth. (Nauck) 143. 21, cf. ἀπό ib. 125. 9; 156. 13. v. p. 42.

ἐκ μειρακοῦ, φ ἐκ μειρ. φίλος ἦν, Isae. V. 40; cf. Aeschin. 1. 121. Pl. ἐκ μειρακίων . . . μέχρι γήρως, Isocr. XV. 93.

ἐκ νέον, ‘from a youth, from youth upwards’; Plat. Apol. 21 A; Symp. 209 A; Lach. 186 C; Gorg. 510 D; Rep. 485 D, 559 A, 572 C, 590 B; Legg. 694 D, 888 C. So Diog. L. IV. 6, etc. Pl. ἐκ νέων, ‘from youth’; Plat. Theaet. 172 C, 173 A, C; Gorg. 483 E; Rep. 367 A, 395 D, 559 B; Legg. 635 C, 642 B; 791 B (*bis*); cf. Ar. Eth. N. 1103<sup>b</sup> 24, εὐθὺς ἐκ νέων ἔθλεσθαι; so 1104<sup>b</sup> 11, etc.

Cf. ἐκ νηπίου, ‘from a child,’ ‘from infancy,’ Ar. Eth. N. 1105<sup>a</sup> 2; cf. Polyb. 4. 20. 8 (pl.), οἱ παιᾶνες ἐκ νηπίων ἄδειν ἔθιζονται.

ἐκ παιδαρίου, Plat. Symp. 207 D; (cf. Dem. 1252. 19, ἐκ μικροῦ παιδαρίου.)

ἐκ παιδίου, Ar. Eq. 412; Xen. Mem. 2. 2. 8; Cyr. 1. 6. 20; 2. 3. 10; Isae. IX. 20, 30; (cf. IX. 29, ἐκ μικροῦ παιδίου). Cf. Lat. *a parvolo*, Ter. *Andr.* 35.

ἐκ παιδός, παιδῶν, Lat. *a pueris*, Ter. *Andr.* 539, *a parvis*, ‘from childhood’: Eur. Ion. 102; Andoc. I. 7. 49; Xen. Cyr. 5. 1, 2; Ages. 10. 4; Plat. Apol. 31 D; Theages 128 D; Lysis 211 D; Rep. 374 C, 519 A, 574 D, 582 B, 595 B, 608 C; Dem. 814. 4; 1486. 1; Aeschin. I. 121, 180, 181; Sosip. 1. 7. K *et al.* ἐκ παιδῶν, Xen. Hell. 5. 4. 25; 7. 1. 8; Mem. 2. 1. 21; An. 4. 6. 14; Cyr. 1. 2. 9; 5. 7; Reip. Lac. 3. 1; Plat. Apol. 18 B; Rep. 386 A, εὐθὺς ἐκ παιδῶν, so 395 C, 401 D, 413 C, cf. without εὐθὺς, Rep. 403 C, 408 D, etc. ib. 498 A, ἀρτὶ ἐκ παιδῶν; cf. Prot. 325 C, ἐκ παιδῶν σμικρῶν ἀρξάμενοι; cf. w. art. Legg. 694 D, 942 C; etc. (ἐκ παιδῶν in Plat. about eighteen times); Dem. 564. 154; Aeschin. I. 40; II. 99, 167; cf. Ar. Pol. 1336<sup>a</sup> 14. cf. ἀπό p. 43.

ἐξ ὑπαρχῆς, Lat. *de integro*, ‘anew,’ ‘afresh.’ Soph. O T 132 (c. αὖθις); Dem. 1013. 16 (c. πάλιν). Cf. Ar. de an. 412.<sup>a</sup> 4 (πάλιν δ’

<sup>29</sup>Cf. (but text doubtful) Hes. Th. 271.

ωσπερ); G. A. 745.<sup>a</sup> 18; Rhet. 1355.<sup>b</sup> 24 (*πάλιν οὖν οἶον*); de part. an. 685<sup>b</sup> 29 (c. πάλιν), so Ath. Pol. ch. 4. 1. 17; cf. R P § 503 (Nemes. de Nat. Hom. c. 38 p. 309) c. πάλιν. Apparently this does not differ from ἐξ ἀρχῆς in this use, v. *supra*, p. 60, but ὑπαρχή comes to be mostly restricted to this phr. and meaning.<sup>30</sup> However, ἐξ ὑπαρχῆς, =Lat. *ab initio* 'from the beginning,' Ar. Pol. 1293<sup>a</sup> 2; cf. id. H. A. 590<sup>a</sup> 21; τὰ ἐξ ὑπαρχ. εὐρισκόμενα opp. τὰ παρ' ἔτέρων ληφθέντα, Soph. Elench. 183<sup>b</sup> 20, 18; αἱ . . . κρόκαι στρογγύλαι εἰσὶν, ἐκ μακρῶν τῶν λιθών . . . τὸ ἐξ ὑπ. ὄντων, Mechan. 852<sup>b</sup> 31.

b. With adjectives:

ἐξ ἐχθρίων, Menand. 303 K., μένω γὰρ ἐξ ἐχθρίων (v. Lobeck, Phryn. 323 de voce ἐχθρίων).

ἐξ ἑωθινοῦ, =adv. ἑωθεν, Ar. Thesm. 2; Pherecr. 90 K.; Plat. Symp. 220 C; Phaedr. 227 A, 228 B; Legg. 722 C; (μέχρι δεῖλης) Xen. Hell. 1. 1. 5; Alexis 257. 4 K., εἰθὺς ἐξ ἑωθινοῦ.

ἐκ καινῆς, 'anew,' Thuc. III. 92. 6; cf. Dittenb. *Syll.*<sup>2</sup> 607. 8 (Inscr. of third or fourth cent. A. D.), στοάν ἦν μὲν ἐκ καινῆς κατεσκε]ύασεν.

So ἐκ νέης, Hdt. 1. 60; 5. 116. Cf. ἐξ ἀρχῆς, ὑπαρχῆς, καινῆς.

ἐκ παλαιοῦ, Hdt. 1. 157; 7. 176. 5; Antiphon II. Aa 5; Xen. Hell. 4. 1. 29; 5. 1. 28; Mem. 3. 5. 8; Plat. Tim. 23 A; cf. ἀπό p. 45. ἐκ παλαιτέρου, Hdt. 1. 60; ἐκ παλαιτάτου, Thuc. I. 18. 1.<sup>31</sup>

c. With pronouns:

ἐξ ὅτου, 'ever since': a. Of a definite time: Soph. O C 345; Ant. 12, 1092; Tr. 326; Ph. 493; Eur. I. T. 258; Or. 39; H. F. 702; Ar. Nub. 528 (cf. ἐκ τούτου 533); ib. 1351; Av. 322; cf. Xen. Apol. 27, ἐξ ὅτουπερ ἐγενόμην.

β. Of an indefinite time: Soph. Ant. 457; cf. Eupol. 254 K.

ἐξ οὗ, 'from the time when,' 'henceforward,' 'since,' 'ever since,' Lat. *ex quo tempore, ex quo* Hor. Sat. 2. 6. 41, etc., v. Hom. *supra*, p. 50. Pind. Ol. VI. 71; IX. 76 (II. 42, ἐξ οὗπερ); Aesch. Pers. 762; Eum. 25 (ἐξ οὗτε); Soph. O T 1201; Tr. 38; Ai. 661, 1337; Eur. Tro. 4; Phoen. 868; Or. 89 (ἐξ οὗπερ); frg. 1094. 7 (ἐξ οὗτε); Ar. Vesp. 888; Eq. 4, 644; Lys. 108, 759, 866 (ἐξ οὗπερ, so Pherecr. 69. 6 K.) (But Ar. Av. 696 lit. not temp.); Hdt. 2. 15, 44 (cf. ib. ἀπ' οὗ); 6. 109. 3; Lysias XI. 2; XIV. 4; Xen. An. 5. 7. 35; Isocr. III. 36; V. 47, 51 (ἐξ οὗπερ); VI. 7; XII. 66, 204; Plat. Rep. 452 C; Hipp. Min. 364 A; Ep. 353 A; Dem. 782. 40; Hermipp. 63. 2 K., et al.

<sup>30</sup>Cf. Polyb. 1. 36. 8 (of rebuilding ships), ἐκ καταβολῆς, 'from the foundations, anew.'

<sup>31</sup>Cf. Plut. 2. 548 D, ἐκπαλαι adv. fr. ἐκ πάλαι 'for a long time.'

ἐκ τῶνδε, ‘henceforth,’ ‘next,’ ‘hereafter,’ Soph. O T 235, 282, 1251; Ant. 578 (sing.); Ai. 537 (‘next,’ immediate sequence in time), so 823; Eur. El. 31, ‘from this time,’ *et al.* Cf. pronom. expr. *infra*, p. 80.

2. Of immediate consecution. (Cf. *infra* ἐκ denoting change from one condition to another, p. 77).

ἔξ ἀρίστου, ‘immediately after breakfast,’ Xen. Hell. 4. 8. 18; 6. 5. 17; Ages. 2. 19; An. 4. 6. 21, cf. Lat. Plaut. Most. 697, *somnus de prandio*.

ἔξ δειπνων, ‘immediately after supper,’ Eur. Hec. 915. Cf. ἀπό, pp. 35, 43.

ἔξ εὐνῆς, Ar. Av. 1286, εὐθὺς πάντες ἔξ εὐνῆς; Isocr. XII. 211, εἰθὺς ἔξ εὐνῆς ἐκπέμπουσι τοὺς παιδας; somewhat differently, ἔξ εὐνῆς . . . ἔξανιστασθαι, Xen. Oec. 10. 8; 11. 14. Cf. Homeric tags, p. 51.

ἔκ τῆς θυσίης γενέσθαι, ‘to have just finished sacrifice,’ Hdt. 1. 50.

ἔκ κραυπάλης, ‘after a drunken bout.’ Ar. Vesp. 1255; cf. Achar. 277 (more nearly ‘in consequence of’).

ἔκ μάχης, ‘after battle,’ Aesch. Ag. 330.

3. Of a date.

ἔξ ἔω, Ar. Eccl. 102, ἡκκλησίᾳ δ' . . . ἔξ ἔω γενήσεται, although this really means ‘at daybreak,’ it may be thought of as ‘beginning from daybreak.’ Cf. Hes. Op. 724, ἔξ ἥοῦς, really ‘at dawn,’ ‘in the morning,’ but elsewhere ‘from dawn,’ Hdt. 7. 167.

Expressions for “day and night” may show any one of the three temporal uses noted under ἀπό, p. 42. ἔξ ἡμέρας, Soph. El. 780, οὔτε νυκτὸς ὑπνον οὔτ' ἔξ ἡμέρας, here the prep. has lost its force and the phr. means ‘by day,’ parallel w. νυκτός, ‘by night.’ So Aeschin. Ep. 10. 4. But in Eur. H. F. 505, Hdt. 9. 8, (ἔκ of the starting-point) ἔξ ἡμέρης ἐς ἡμέρην. Cf. Henioch. 5. 13 K.

ἔκ νυκτός, Trag. Fr. Adesp. 7 (Nauck); Xen. Cyr. 1. 4. 2 ‘just after night-fall’; but Plat. Legg. 758 A, ἔκ νυκτὸς . . . πρὸς ἡμέραν (ἔκ retains its meaning); cf. Plat. Ax. 368 B; Theophil. Com. Frg. 6 K. Pl.: ἔκ νυκτῶν, Theogn. 460, πολλάκις ἔκ νυκτῶν (prep. has lost its force, phr. means simply ‘at night’); cf. Aesch. Cho. 288 ‘fears at night’,<sup>32</sup> Eur. Rhes. 13, 17; Xen. Cyr. 8. 5. 12; Anth. P. 7. 444. 2.

4. ἔκ χρόνου c. adj. modifier:

<sup>32</sup> There may be a slight suggestion of the coming of the fears ‘out of the night,’ as probably in Od. 12. 286, v. *supra*, p. 51. In all these cases, unless it be Eur. Rhes. 13, 17 the pl. may suggest the recurrence of the conditions.

ἐκ μακροῦ χρόνου, 'at the interval of,' 'after a long time,' Soph. ΟΤ 1141.<sup>33</sup> Cf. διά of an interval of time. ἐκ μικροῦ χρόνου συνειλεγμένων, 'at short notice,' Dem. 131. 1. Cf. ἐξ ὀλίγου *infra*. ἐκ πολλοῦ χρόνου, cf. without χρόνου *infra*, p. 73: Hdt. 2. 58; 7. 119. 1; Andoc. I. 1. 6; Lys. XIX. 3; Plat. Menex. 234 C, 'a long time ago'; but cf. Menand. 262 K., ἔργον ἐκ πολλοῦ χρόνου/ἄνοιαν ἡμέρα μετασήσαι μιᾶ, *difficile est inverteratam stultitiam uno die immutare*. ἐκ πλείονος χρόνου, Thuc. VIII. 45. 2; Isocr. XIV. 2. ἐκ πλείστου χρόνου, Dem. 1389. 4. ἐκ παντὸς τοῦ χρόνου, Dem. 145. 54; 176. 35; 234. 26; 247. 66; 295. 203; 500. 141; 644. 73; 984. 60; 991. 22. ἐκ τοῦ παρεληθότος χρόνου, Dem. 40. 1, 2; 729. 90; 806. 22 (pl.). ἐκ τῶν ἔμπροσθεν χρόνων, Aeschin. III. 60; Hyper. 1. col. 21. 10, *et al.* ἐκ τῶν ἄνωθεν χρόνων, Dem. 1440. 2. ἐκ τοῦ λοιποῦ χρόνου, Isae. II. 32; Dem. 1360. 46; Din. 2. 22 'for the future.' So without the noun, ἐκ τοῦ λοιποῦ, Xen. Hell. 3. 4. 9; Symp. 4. 56 and pl. ἐκ τῶν λοιπῶν, Isocr. XVII. 15; Plat. Legg. 709 E; Ep. 316 D.

In the above group *ἐκ* has largely lost its original force, and a certain idiomatic familiarity is indicated by the repetition of the type with little regard for the exact meaning of the preposition.

#### VI. *Adverbial*

V. also *sub I.* idiom. and V. temporal phr.

##### a. With nouns:

ἐξ ἀελπτῆς, Lat. *ex insperato*, 'beyond hope,' 'unexpectedly,' Archil. 51 (36), κιχάνει δ' ἐξ ἀελπτῆς φόβος, cf. ἐξ ἀέλπτου, ἀέλπτων, *infra*, p. 69.

ἐξ αἰνιγμάτων, 'in riddles,' 'darkly,' Aesch. Ag. 1113, 1183; Cho. 887. Cf. διά p. 26.

ἐξ ἀκοῆς, 'from hearsay,' Plat. Theaet. 201 C; Phaed. 61 D.

ἐξ ἀνάγκης, 'by constraint,' 'of necessity,' 'necessarily': Soph. Ph. 73; Thuc. III. 40. 3; VI. 44. 1; VII. 27. 4; Xen. Mem. 2. 1. 17, 18; Plat. Soph. 256 D, ἔστιν ἄρα ἐξ ἀνάγκης, 'it is necessary.' This is a favorite phr. of Plat. who has it some fifty-two or more times;<sup>34</sup> Antiphanes 166 K.; Isae. II. 22, III. 65; Hyper. VI. viii. 20; Dem. 70. 17; 870. 24; 871. 28; 986. 6; Aeschin. II. 113; III. 40, 126;

<sup>33</sup>v. Jebb. *ad loc.* who compares ἐκ πλέονος 'at a greater distance,' Xen. An. 1. 10. 11 and ἐκ τόξου ρύματος, 'at the interval of a bow-shot,' ib. 3. 3. 15.

<sup>34</sup>Theaet. 176A; Soph. 228 B, 254 E, 255 D, 256 D (*v. supra*), 259 B; Pol. 269 D, 270 C, 271 C, 292 D; Phileb. 54 C, 64 D; Rep. 473 D, 477 A, 478 C, 490 D, 602 A, 617 E; Tim. 25 C, 28 A (*bis*), 32 A, 37 C, 42 A, 46 B, E, 48 A, 55 E, 68 E, 75 A, 77 A; Legg. 662 A, 733 C, 734 A, B, 756 C, 767 D, 804 D, 848 A, 858 B, 867 C, 868 C, 876 B, 880 E, 889 C, 892 A, 898 C, 928 E, 930 B, 966 A; Demod. 384 D; Eryx 406 B.

Alexis 98. 20 K, εὐφνεῖς ὁδόντας ἔσχεν· ἐξ ἀναγκῆς δεῖ γελᾶν, ‘she has pretty teeth, she is compelled to laugh’; Aristophon 9 K.; Philem. 7; 91. 10 K. Cf. ἐξ ἀναγκαίου *infra*.

ἐξ ἀτελείας, ‘without payment,’ ‘gratis’; Dem. 1358. 39, derived from the technical use of exemption from some or all of the public burdens. Cf. Poll. 4. 46.

ἐκ βάθεος, ‘in depth,’ Hdt. 1. 186.

ἐκ βάθρων, ‘from the foundations,’ ‘utterly,’ Lat. *funditus*. Soph. frg. 460 (Nauck); Eur. El. 608, σὺ δ’, ἐκ βάθρων γὰρ πᾶς ἀνήρσαι φίλοις οἰδ’ ἐλλέλοιπας ἐλπιῶ’, (here the phr., originally plastic, has become a pure adv.). Cf. Dion. H. 8. 1. Cf. ἐν βαθροῖς εἶναι ‘to stand firm,’ Eur. Tro. 47, v. *infra*, p. 147. Cf. ἐκ θεμέλων, Lat. *funditus*, Anth. P. 15. 22. 11. Cf. ἐκ τῶν θεμελιῶν, ‘from the foundations,’ Lat. *funditus*, (lit.) Thuc. III. 68; cf. Polyb. 5. 93. 2, καὶ τὸ δὴ λεγόμενον ἐκ θεμελιῶν ἐσφαλμένους.

ἐκ βίας, ‘by force,’ Soph. Ph. 563, 945, 985, cf. πρὸς βίᾳ freq. Cf. p. 70, πρὸς τὸ βίαιον, etc.

ἐκ διαδοχῆς, ‘in succession,’ ‘in turn,’ Lat. *vicissim*: Dem. 45. 21; Antiphanes 8 K; Ar. Phys. 228<sup>a</sup>. 28, ἡ λαμπὰς ἐκ διαδοχῆς φορὰ ἔχουσαν; cf. id. Soph. Elench. 183.<sup>b</sup> 30; frg. 1527.<sup>a</sup> 27; cf. κατά, Thuc. VII. 27. 3.

Semi-tech: ἐκ διαλήψεως opp. to ἐκ καταφορᾶς as *punctum* is opp. to *caesim*, thrusting to cutting, Polyb. 2. 33. 6; cf. ib. 2. 33. 5, ἐκ διάρσεως, *caesim pugnare*; cf. Plut. Dio. 34, τὸ τραῦμα. . . . ἐξ ἐπιπολῆς μᾶλλον ἡ καταφορᾶς of a sword wound; cf. Polyb. 3. 114. 3.

ἐκ διανοίας, Plat. Phaedr. 244 C, cf. ἐκ προνοίας, ἐξ ἐπιβολῆς, etc. Cf. μετὰ διανοίας.

ἐκ δόλου, ‘by guile,’ Soph. El. 279.<sup>35</sup>

ἐξ ἐπιβολῆς, Lat. *ex consullo*, ‘designedly,’ Lysias VI. 21; cf. Diod. 13. 27. 3.

ἐξ ἐπιβούλης, Lat. *ex insidiis*, ‘by a stratagem,’ ‘insidiously,’ ‘from malice aforethought.’ Thuc. VIII. 92. 2; Antiph. I. 3; II. Aa 5; V. 25; Xen. An. 6. 4. 7; Plat. Hipp. Min. 370 E, ἀ μὲν γὰρ ὁ Ἀχιλλεὺς ψεύδεται, οὐκ ἐξ ἐπιβούλης φαίνεται ψευδόμενος ἀλλ’ ἄκων . . . ἀ δὲ ὁ Ὁδυσσεύς, ἐκών τε καὶ ἐξ ἐπιβούλης; so 371 A (*bis*); Rep. 341 A, 380 D.

<sup>35</sup> Jebb compares with this and ἐκ βίας Ph. 563, Ph. 88, ἐκ τέχνης . . . κακῆς, ‘by evil arts,’ and Ph. 710, ἐξ ὀκυβόλων τόξων, for ἐκ = ‘by means of’; also Ant. 475, διπτὸν ἐκ πυρός.

ἐξ ἐπιδρομῆς, Hdt. 1. 6, ἐξ ἐπιδρομῆς ἀρπαγή, ‘plundering by means of an inroad,’ nearly or quite equiv. to ptc. ἐπιδραμών; hence adv. phr., Plat. Rep. 619 D, οὐκ ἐξ ἐπιδρομῆς τὰς αἰρέσεις ποιεῖσθαι, ‘nearly’=‘in haste,’ with slight added force from the original meaning of the word; Dem. 559. 138, μηδὲν . . . ἐξ ἐπιδρομῆς παθεῖν, ‘suddenly.’

ἐξ ἐπιμελείας, Plat. Prot. 323 C, opp. to ἀπὸ τοῦ ταύτομάτου; ib. D; 324 A.

ἐξ ἐπιμηχανήσεως, (later) ‘on purpose,’ ‘artificially,’ Chrysippus ap. Stob. Ecl. I. 378.

ἐξ ἐπιστολῆς, ‘by command,’ Hdt. 6. 50.

ἐξ ἐπιτάγματος, Dem. 399. 185; (pl.) ἐξ ἐπιταγμάτων, Andoc. III. 24. 11, 12; cf. ἐκ κελεύσματος, προστάγματος, etc.

ἐξ εὐχῆς, Lat. *ex voluntate*, Anth. P. 6. 357.

ἐκ θεμέθλων, θεμελίων v. *supra*, p. 65.

ἐκ κατασκευάσματος Lat. *ex composito*, Dio C. 52. 7.

ἐκ κελεύματος, ‘from,’ i. e., ‘according to,’ ‘at the word of command,’ Aesch. Pers. 397, cf. ἀπό, p. 43. ἐκ κελεύσματος, Eur. I. T. 1405; cf. ἐξ ἑνὸς κελεύσματος, Sophron (Kaibel, *Com. Gr. Fr.*) 25. Cf. other ἐξ ἑνός, ἀφ' ἑνός phr. ἐκ κελεύσεως, C I 3607. 2; cf. ἀπό, κατά. ἐκ κελεύσμῶν, Eur. Ion. 1346; so ἐξ ἐπιτάγματος, ἐπιταγμάτων *supra*; so ἐκ προστάγματος, Dem. 216. 16.

ἐκ λογισμοῦ, ‘from,’ or ‘by calculation,’ Plat. Rep. 439 D; Dem. 207. 20; 398. 181; 780. 32; Ar. Eth. N. 1117.<sup>a</sup> 21.

ἐξ ὁμολογίας διαλέγεσθαι, ‘to argue from premises agreed upon or granted,’ Ar. Top. 110.<sup>a</sup> 33. Cf. ἐξ ὁμολόγου, Lat. *ex compacto*, ‘by agreement,’ Polyb. 1. 67. 1; but id. 3. 91. 10=Lat. *ex confesso*. (Cf. w. other phrases meaning ‘acc. to agreement,’ v. *infra*).

ἐκ παραβέσεως, ‘on comparison,’ Polyb. 3. 62. 11; 12. 9 (10), 1; 16. 29. 5 (w. art.); cf. κατά 4. 28. 2. Cf. ἐκ παραλλήλου, ‘parallel-wise,’ v. tech. phr.

ἐκ παρακελεύσεως, Thuc. VII. 40.5.

ἐκ παρασκευῆς, Lat. *ex instituto*, ‘of set purpose,’ ‘by arrangement,’ Thuc. V. 56. 4; Antiph. VI. 19<sup>36</sup> parallel w. ἐκ προνοίας; Lys. XIII. 22; XXXI. 30; Dem. 921. 48; Aeschin. III. 3, 62, 73; cf. Ar. Eth. N. 1117.<sup>a</sup> 20; N. A. 571.<sup>b</sup> 17; cf. Luc. Tox. 41. cf. ἀπό, p. 44. Cf. ἐκ προνοίας and similar phr.

ἐκ παρατροπῆς (late), ‘by a perversion of meaning,’ Clem. Al. 490.

<sup>36</sup>Lutz overlooks the passages in Ant. and Dem., also Lys. XXXI. 30, and states that it occurs in the Orr. only in Lys. XIII. 22 and Aeschin. as cited above.

ἐκ παρέργου, Lat. *obiter*, ‘as a bye-work, subordinate or secondary,’ cf. Ger. *Nebenbei*. Thuc. I. 142. 9, ἐκ παρέργου μελετᾶσθαι; so id. VII. 27. 4; cf. Polyb. 3. 58. 3. where it is opp. to ἐξ ἐπιστάσεως ‘attentively.’ There seems to be no difference in meaning between this and ἐν παρέργῳ first in Soph. Ph. 473, v. *infra*, p. 182. Cf. Ar. Coel. 306.<sup>b</sup> 27, ἐκ παρόδου opp. to ἀκριβολογεῖσθαι, ‘by the way,’ ‘cursorily,’ so id. G. A. 757.<sup>a</sup> 12;<sup>37</sup> cf. de sens. 444.<sup>a</sup> 28, so ἐκ παραδρομῆς, Polyb. 22. 17. 2.

τὸ ἐξ περιαγωγῆς . . . λέγειν, ‘circuitously,’ ‘in round-about-fashion,’ Rhett. Spengel III. 272, 19, but ib. 27, ἐκ τῆς περιαγωγῆς with no id. force.

ἐκ περιόδου, ‘periodically,’ ‘in rotation,’ Polyb. 2. 43. 1. Cf. τῶν ἐκ περιόδου πυρέτων ‘intermittent fevers,’ Luc. Philops. 9.

ἐκ περιουσίας, Lat. *ex abundanti*, ‘in abundance,’ ‘more than sufficiently,’ ‘at an advantage’: Thuc. VIII. 45. 2, οἱ ναῦται ἐκ περιουσίας ἴβριζοντες; Plat. Theaet. 154 D (L. and S. ‘out of their abundance’); Dem. 226. 3, ἐκ περιουσίας μον κατηγορεῖ, ‘at an advantage’; 1122. 67. Cf. Arist. Top. 118.<sup>a</sup> 6 ff.; Probl. 880.<sup>a</sup> 10; Eth. Eud. 1243.<sup>a</sup> 38. Cf. ἐκ περιόντος,<sup>38</sup> Thuc. VIII. 46. 5, ‘at an advantage’; but ἐκ τοῦ περιόντος, ‘from wantonness,’ Dem. 1483. 36. Cf. Luc. Amor. 33.

ἐκ προαιρέσεως, ‘from deliberate choice,’ or ‘purpose’: Dem. 528. 44, τοῖς ἐκ προαιρ. ἴβρισταις; 535. 66; 1097. 57 (*καὶ βουλήσεως*); 1489. 10.

ἐκ προβούλῆς, ‘of malice aforethought,’ Antiphon I. 5; cf. Dio C. 47. 4.

ἐκ προγραφῆς, ‘by edict,’ Dio C. 56. 25.

ἐκ προνοίας, Lat. *consulto*, ‘purposely,’ also in Orr. ‘of malice aforethought,’ as a legal term, almost tech.: Eur. H. F. 598; Ar. Eq. 848; Hdt. 1. 120, 159; 2. 161; 3. 121; opp. to κατὰ τύχην 8. 87. 3; Plat. Phaedr. 241 E; Legg. 721 C; Antiphon I. 5, 22, 25, 27; VI. 19, μὴ ἐκ προνοίας, μήδ’ ἐκ παρασκευῆς; (but cf. w. art. Lys. XXVI. 19 not id., οὐδαμόθεν ἄλλοθεν ἢ ἐκ τῆς τούτων προνοίας γεγένηται); Dem. 528. 43; 634. 45; 635. 50; Din. I. 90. 6; Aeschin. III. 179, ἐξ ἔθους ἄλλ οὐκ ἐκ προν.; ib. 212; cf. Ar. Pol. 1300.<sup>b</sup> 26 τὰ ἐκ προν. opp. to

<sup>37</sup> Cf. Dion. H. de Dinarch. 1, τοῖς μὴ ἐκ περιζώματος ἀσκοῦσι ρητορικήν, prov. ‘with an apron on,’ i. e. merely with the outward appendage of the art, ‘superficially.’

<sup>38</sup> But later, Themistius on Arist. Phys. 4. 22; 78. 27, ἐκ περιόντος, ‘superfluously’ in an argument, ‘grant, by way of superfluity, that it is so, still they cannot prove it’ (like Plato’s ὅτι μάλιστα ‘though it be so never so much.’).

ἀκονσία; Ar. Probl. 951.<sup>b</sup> 30; 952.<sup>a</sup> 2; 1188.<sup>b</sup> 35; Eth. Eud. 1226.<sup>b</sup> 38; Ditt. Syll.<sup>2</sup> 52. 11.<sup>39</sup> Cf. ἐκ προβούλης, ἐξ ἐπιβολῆς, ἐκ διανοίας, ἐκ προαιρέσεως, παρασκευῆς, etc.

ἐκ προσαγωγῆς, Dem. 678. 174, ἐκ προσαγωγῆς ὑμῖν φίλον (L. and S. ‘a friend by compulsion,’ but usually=‘gradually’); cf. Ar. Pol. 1306.<sup>b</sup> 14, ἐκ προσαγ. καὶ κατὰ μικρόν; ib. 1308.<sup>b</sup> 16 opp. to ἀθρόως; 1315.<sup>a</sup> 13.

ἐξ ἐνὸς ρόθου, ‘with one stroke,’ ‘all at once,’ Aesch. Pers. 462, v. *supra*, p. 55.

ἐκ σπουδῆς, Ar. Mirab. 837.<sup>a</sup> 15, cf. διά p. 25.

ἐκ συνθήκης, Lat. *ex composito*, Plat. Legg. 879 A; so κατὰ συνθήκην, Ar. Eth. N. 1133.<sup>a</sup> 29. Cf. pl. w. art. Isocr. IV. 179, ἐκ τῶν συνθήκων; cf. to illus. possible variations in form and meaning, Isocr. XVIII. 28, διὰ συνθήκων εἶναι τινί, p. 31. Cf. ἐκ συνθέσεως, Diod. 13. 112. Cf. (w. modifier) Hdt. 3. 86, ὥσπερ ἐκ συνθέτου τεν γενόμενα. ἐκ συνθήματος (earliest form in this adv. use), Hdt. 6. 121; so ἀπό, Hdt. 5. 74, etc., v. p. 44.

ἐκ τέχνης (almost adv.), Plat. Ion. 533 E, ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης ἀλλ᾽ ἔνθεοι ὄντες.

ἐκ παντὸς τρόπου, ‘in every way,’ freq. in the Orr., as also allied phr. cited below. Antiphon II. A β 11; ib. δ. 3; ib. Γγ. 6; ib. δ. 10; Andoc. I. 1. 1; III. 25. 16; Lys. XIII. 28, 91, cf. IX. 19.<sup>40</sup> Isocr. III. 31; IV. 95; VI. 91 (note close alliance of lit. and idiom. sense); IX. 39; XII. 160; XIV. 3; XV. 135; Ep. II. 20; Xen. Hell. 6. 4. 24; Mem. 4. 5. 11; Apol. 8; An. 3. 1. 43; Cyr. 7. 5. 55; Plat. Euthyd. 282 A; Rep. 499 A; Legg. 745 E, 938 C; Ep. 327 C, 338 B; (cf. Isae. II. 1, ἐξ ἀπαντος τρόπου; Hyper. I. frg. III. XIV. 22;) Dem. 30. 7; 251. 78; 781. 39; 1050. 1. Cf. ἐκ τούτου τοῦ τρόπου, Lys. VII. 2; XIII. 16, ἐκ τοῦ τρόπου τούτου; Isae. II. 5, 12; ἐκ τοῦ τρόπου Dem. 1330. 27; cf. ἐκ τίνος τρόπου, Lys. XIII. 37; Isae. IV. 15; Dem. 945. 4. ἐξ ἐνὸς τρόπου, Thuc. VI. 34. 2; Lys. XXXI. 30; Isocr. V. 3; cf. Ar. Δαιδ. 187 K., ἐξ ἐνὸς γέ του τρόπου. ἐξ οὗ τρόπου, Isocr. VIII. 131. ἐξ ὅτου τρόπου, Isocr. Ep. VII. 3.<sup>41</sup>

<sup>39</sup> Cf. R P §168 (Plut. Fac. lun. 12 p. 926) of the physics of Emped., ἄχρις οὗ τὸ ἴμερ-τὸν ἡκεν ἐπὶ τὴν φύσιν ἐκ προνοίας, ‘from the thought of God,’ ‘by teleology.’

<sup>40</sup> Cf. Lys. IX. 16, βιαζόμενοι βλάπτειν ἐξ ἀπαντος λόγου.

<sup>41</sup> Cf. Rhett. Spengel I. 224. 8 (Anax.), ἐκ τοῦ παραλειπειμένου τρόπου, an idiom might arise from such an expression as this by omitting τρόπου, cf. for such use of ptc. w. noun omitted id. I. 233. 31, ἐπὶ τὸν ἐκ τοῦ παραλειπομένου τόπουν μετα βιβά-*γοντες*.

ἐκ τύχης, Plat. Pol. 300 A; Phaedr. 265 C; Rep. 499 B; Dem. 443. 317, ὥσπερ ἐκ τύχης; Aeschin. Ep. 5. 7; cf. ἀπό, especially in Aristot., v. p. 44, and other preps., particularly κατά.

ἔξ ὑποβολῆς, Xen. Cyr. 3. 3. 37, ἀλλ' ἀγαπητὸν εἰ καὶ ἔξ ὑποβολῆς δύναντο ἄνδρες ἀγαθοὶ εἶναι. But Polyb. 15. 2. 12, Lat. *ex insidiis*. But Diog. L. 1. 57 (ap. Dendridae), τά τε Ὁμήρου ἔξ ὑποβολῆς γέγραφε ράψῳδεῖσθαι, οἷον ὅπου ὁ πρῶτος ἐληξεν, ἐκεῦθεν ἀρχεσθαι τὸν ἔχόμενον.<sup>42</sup>

b. With adjectives: 1. Almost or quite pure adverbs.

ἔξ ἀδήλου. Soph. frg. 787, 5 (Nauck), ἔξ ἀδήλου πρῶτον ἔρχεται νέα, πρόσωπα (i. e., σελήνης). Cf. ἐν, p. 185. Cf. ἐκ προδήλου, *infra*, p. 72.

ἐκ τοῦ ἀδίκου, Xen. An. 1. 9. 16; ἔξ ἀδίκου, Xen. Cyr. 8. 8. 18; Plat. Legg. 743 A; Hyper. III. XLVI. 37, cf. ἐκ δικαίου, etc., *infra*, p. 70.

ἔξ ἀέλπτον, Lat. *ex insperato*, ‘beyond hope,’ ‘unexpectedly,’ Hdt. 1. 111; ἔξ ἀέλπτων, Aesch. Suppl. 357; Soph. Ai. 715; but w. art. ἐκ τῶν ἀέλπτων, prob. lit. ‘even out of desperate conditions,’ Eur. frg. 101; 554 v. p. 78; Nauck, *Trag. Frg.* p. 742, Ion. 50; cf. ἔξ ἀπόρων, etc., p. 78. Cf. ἔξ ἀελπτίης, Archil. 51 (36), v. *supra*, p. 64. So also ἐκ δυσελπίστων, Xen. Cyr. 6. 1. 47.

ἐκ τοῦ αἰσχίονος, ‘more disgraceful,’ Thuc. VI. 10. 2.

ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι, Thuc. III. 40. 4=ἀκινδύνως, cf. ἐν, p. 186, ftn. 184.

ἔξ ἀναγκαίον, ‘under compulsion,’ ‘from necessity,’ Thuc. VII. 60. 4; Rhett. Spengel III. 456. 15. Cf. ἔξ ἀνάγκης, p. 64.

ἔξ ἀπόπτου, ‘from afar,’ Soph. Ph. 467,<sup>43</sup> ἔξ ἀπόπτου μᾶλλον ἢ γρύθεν σκοπεῖν; Plat. Ax. 369 A, ὡς ἔξ ἀπόπτου θεώμενος, Cf. ἐν ἀπόπτῳ, ἀπόψει, συνόπτῳ *infra*.

ἔξ ἀπροσδοκήτου, ‘unexpectedly,’ Hdt. 1. 191; 7. 204; Xen. An. 4. 1. 10; Plat. Charm. 153 B. Cf. ἔξ ἀέλπτων, etc., *supra*. Cf. ἔξ οὐ προειδότος, Lat. *de improviso*, Dio C. 69. 4.

<sup>42</sup> This passage has given rise to a spirited debate among German scholars. Wolf, Proleg. II. p. 85<sup>2</sup> (140<sup>1</sup>), supported by Boeckh C I 2. 675 ff. n. 3088 p. 1125, takes ἔξ ὑποβολῆς as = ἔξ ὑπολήψεως (of parts assigned to several rhapsodists) one taking up the recitation where another leaves off; but Hermann, Opusc. V. 300ff., VII. 65ff. interprets ἔξ ὑποβολῆς ράψῳδεῖν to recite on a suggested subject, a given cue, more nearly in the sense of Polemo ap. Macrob. V. 19. 28, ἔξ ὑποβολῆς δίεστιν τὸν ὄρκον, ‘by dictation.’ But in Schol. Il. 19. 80 ἔξ ὑποβολῆς means ‘by interruption’: ὑβράλλειν] ὑποκρούεσθαι θορύβῳ τὸν λέγοντα; 19. 79 (Bekker end), διακόπτειν ἔξ ὑποβολῆς τὸν λόγον.

<sup>43</sup> v. Jebb, who also quotes Galen 3. 222.

$\epsilon\xi\alpha\sigma\phi\alpha\lambda\omega\nu s=\alpha\sigma\phi\alpha\lambda\omega s$ , Xen. Eq. Mag. 4. 16; cf. w. art. Thuc. I. 39. 1, 'from a position of security,' cf.  $\epsilon\nu$ , p. 186.

$\epsilon k\tau o\bar{u}\alpha\bar{n}t\omega\mu\acute{a}t\omega v$ , Xen. An. 1. 3. 13, 'voluntarily'; cf. Plat. 'Oro\i 411 B. Cf. Dion. H. de Comp. 25. 200. Cf. the frequent  $\alpha\pi\bar{o}\tau a\bar{n}t\omega\mu\acute{a}t\omega v$ , v. p. 45.

$\epsilon\xi\alpha\phi\alpha\nu\bar{o}s$ , Aesch. Frg. 57. 9 (Nauck); Dem. 822. 29,  $\epsilon\xi\alpha\phi\alpha\nu\bar{o}s$   $\pi\theta\bar{e}v\ldots\ldots\bar{\alpha}\bar{\lambda}\bar{\lambda}'\bar{o}\bar{u}\phi\alpha\bar{e}\bar{\rho}\bar{\omega}s$  (i. e., 'from an obscure place');  $\epsilon k\tau o\bar{u}\alpha\bar{n}t\omega\bar{o}s$ , Thuc. I. 51. 2; IV. 96. 5. Cf. Plut. Marcell. 16. Cf.  $\epsilon\nu$ , p. 186.

$\epsilon k\tau o\bar{u}\beta\bar{i}a\bar{i}o\bar{t}\bar{a}\bar{t}\bar{o}v$ , (later), Dion. H. 10. 36. Cf. w.  $\epsilon k\beta\bar{i}as$  *supra*, p. 65 and w.  $\pi\rho\bar{o}s\tau\bar{o}\beta\bar{i}a\bar{i}o\bar{v}$ , Aesch. Ag. 130.

$\epsilon k\delta\bar{e}m\bar{o}s\bar{i}o\bar{v}$ , 'by public authority,' Thuc. VI. 31. 3; Xen. Hell. 5. 2. 10; Reip. Lac. 3. 3; cf. Plat. Rep. 465 D,  $\eta\tau'\epsilon k\tau o\bar{u}\delta\bar{e}m\bar{o}s\bar{i}o\bar{v}$   $\tau\rho\phi\bar{f}\bar{h}$ ; cf. 343 E. Cf.  $\epsilon k\kappa\bar{o}n\bar{o}v$ , *infra*, p. 72.

$\epsilon k\delta\bar{i}k\bar{a}i\bar{o}v$ , 'justly' =  $\delta\bar{i}k\bar{a}l\bar{\omega}s$ ,  $\epsilon\nu\delta\bar{i}k\bar{h}$ . Ar. Plut. 755 (exactly = adv.); Plat. Legg. 743 A;<sup>44</sup> Hyper. III. XLII. 32; XLVI. 37; w. art.  $\epsilon k\tau o\bar{u}\delta\bar{i}k\bar{a}l\bar{o}v$ , Ar. Av. 1435; Thuc. II. 89. 3 ( $\tau\bar{o}\epsilon k\tau o\bar{u}\delta\bar{i}k\bar{h}$ . 'the right'); Andoc. I. 144; Lys. XIX. 9; Xen. Hell. 6. 5. 16; An. 1. 9. 19; Plat. Legg. 743 A; Dem. 1309. 36. So pl.  $\epsilon k\tau\bar{w}\delta\bar{i}k\bar{a}i\bar{o}v$ , 'according to justice,' 'as justice demands,' 'justly,' Ar. Nub. 1116, seems not to mean much more than  $\epsilon\nu\delta\bar{i}k\bar{h}$  ib. 1332, 1333, 1379. Cf.  $\epsilon\nu\delta\bar{i}k\bar{h}$  p. 177.

$\epsilon\xi\epsilon k\bar{o}n\bar{s}\bar{i}as$ , Soph. Tr. 727,  $\mu\bar{n}'\xi\epsilon k\bar{o}n\bar{s}\bar{i}as$  'not wilfully' sc.  $\gamma\bar{n}\bar{\omega}\bar{m}\bar{\eta}s$ , but the phr. is really equiv. to  $\epsilon k\bar{o}n\bar{s}\bar{i}o\bar{w}s$ . Cf.  $\kappa\bar{a}t\bar{a}$  Thuc. VIII. 27. 3.

$\epsilon k\tau o\bar{u}\epsilon m\bar{\phi}a\bar{n}\bar{\epsilon}os$ , =  $\epsilon m\bar{\phi}a\bar{n}\bar{\omega}s$ , Hdt. 1. 205; 3. 150; 4. 120; without art. Xen. Hell. 2. 1. 2; Cyr. 1. 6. 41. Cf.  $\epsilon\nu$  p. 188,  $\epsilon i\bar{s}$  p. 113. Cf.  $\epsilon k\phi\alpha\bar{e}r\bar{o}v$ ,  $\pi\rho\phi\alpha\nu\bar{o}s$ , etc.

$\epsilon\xi\epsilon t\bar{o}i\bar{m}o\bar{v}$ , 'at once,' 'immediately,' 'off-hand,' Xen. Mem. 2. 6. 16,  $\epsilon\xi\epsilon t\bar{o}i\bar{m}o\bar{v}\ldots\ldots\phi\bar{l}i\bar{o}v\epsilon\bar{i}n\bar{v}a\bar{i}$ ; Oec. 14. 3,  $\epsilon\xi\epsilon t\bar{o}i\bar{m}o\bar{v}\ldots\ldots\bar{\nu}\bar{p}\bar{a}k\bar{o}n\bar{o}n\bar{v}a\bar{s}$ ; Cyr. 8. 5. 12; Isocr. V. 96.<sup>45</sup> All these mean simply 'at once,' but in compar.  $\epsilon\xi\epsilon t\bar{o}i\bar{m}o\bar{t}\bar{e}r\bar{o}v$  Isocr. XIII. 15, 'more readily,' 'at once' more nearly = 'off-hand'; cf. superl.  $\epsilon\xi\epsilon t\bar{o}i\bar{m}o\bar{t}\bar{a}t\bar{o}v$ , Xen. Cyr. 5. 3. 57,  $\bar{w}s\epsilon\xi\epsilon t\bar{o}i\bar{m}o\bar{v}$ .  $\bar{\delta}\bar{i}\bar{w}\bar{k}\bar{o}i$ , Lat. *promptissime*, cf. Hipp. Progn. 4. 6.

$\epsilon k\tau o\bar{u}\epsilon i\bar{\theta}\bar{e}k\bar{o}$ , 'outright,' 'openly,' Thuc. I. 34. 3.  $\delta\bar{e}o\bar{m}\bar{e}n\bar{o}i\bar{s}\tau\bar{e}\epsilon k\tau o\bar{u}\epsilon i\bar{\theta}\bar{e}k\bar{o}$ , cf.  $\alpha\pi\bar{o}$ , *supra*, p. 45. So  $\epsilon k\tau\bar{h}\bar{s}\bar{i}\bar{\theta}\bar{e}k\bar{o}$ , Hdt. 2. 161 ( $\bar{\alpha}\bar{\pi}\bar{\epsilon}\bar{s}\bar{t}\bar{\tau}\bar{\eta}\bar{s}\bar{a}\bar{v}$ ); 3. 127; 9. 37; cf. Hdt. 9. 51,  $\kappa\bar{a}t\bar{i}\bar{\theta}\bar{h}\bar{v}\epsilon\bar{i}n\bar{v}a\bar{i}$ , 'to be right over against,' 'opposite.' But  $\epsilon\xi\epsilon i\bar{\theta}\bar{e}i\bar{s}\bar{a}\bar{s}$ , 'directly,' contr.  $\kappa\bar{a}t'$

<sup>44</sup> Burnet reads this  $\epsilon k\tau\bar{w}\delta\bar{i}k\bar{a}i\bar{o}v$ .

<sup>45</sup> But w.  $\epsilon\nu$  not until late, Theocr. 22. 61,  $\epsilon\nu\epsilon t\bar{o}i\bar{m}o\bar{w}[\bar{\xi}\bar{\sigma}\bar{t}\bar{i}]$ ; Polyb. 2. 34. 2, etc. Here  $\epsilon\nu\epsilon t\bar{o}i\bar{m}o\bar{w}\bar{\chi}\bar{e}\bar{v}a\bar{i}$ , v.  $\epsilon\nu$  p. 184, fn. <sup>174</sup>.

ἀναφοράν ‘by reference,’ R P §487 (Sext. Math. VIII. 10); cf. ἐξ εὐθέλειας εἰπεῖν, Rhett. Spengel III. 12. 28; ib. 13. 29 opp. to διὰ τῆς εἰρωνείας, ‘ironically’; cf. δι’ εὐθέλειας, Spengel III. 120. 16; Plut. 2. 408 E, but cf. Spengel III. 11. 3; 59. 7, ἐπ’ εὐθέλειας. Cf. pp. 26, 45.

ἐκ τοῦ εὐπρεποῦς, ‘in pretence,’ Thuc. VII. 57. 7, ἀνάγκη μὲν ἐκ τοῦ εὐπρεποῦς, (Jowett: ‘under a decent appearance of compulsion.’)

ἐκ τῶν ἰδίων, ‘at his own expense,’ C I 1104. Cf. other preps.

ἐκ τῆς ἴθης, v. *supra*, *sub* εἰθέος.

ἐξ ἵσου, ἐκ τοῦ ἵσου, ἐξ ἵσης, ‘equal,’ ‘equally,’ ‘on an equality,’ Lat. *ex aequo*,<sup>46</sup> also expressed by adv. ἵσως, adv. acc. ἵσον and by prep. phr. w. ἀπό p. 45, ἐν p. 188. and ἐπί. ἐξ ἵσου, Aesch. Suppl. 405; Soph. O C 254 (*ἐξ ἵσου καὶ*); 1374; O T 61 (*ἐξ ἵσου . . . ως*); 563 (note balancing adv. ὁμοίως καὶ ἵσου); 627, 1019 (*ἐξ ἵσου τινί*); so Ant. 516,<sup>47</sup> 644; Tr. 322; Eur. I. A. 804; Phoen. 1402, ἐξ ἵσου δὲ ‘Ἄρης/ἥν (cf. *aequo Marte*, Verg. Aen. 7. 540); Eur. Anth. Lyr. p. 130, 1 (Bergk-Hiller); Ar. Ran. 867, οὐκ ἐξ ἵσου γάρ ἐστιν ἀγῶν νῷν, ‘not a fair fight’; Eq. 1160; Agath. 24. 2 (Nauck *Trag. Fr.* p. 768); Hdt. 7. 135. 3; Thuc. I. 120. 1; IV. 62. 4; 63. 2; Andoc. I. 6; III. 24. 11; IV. 32. 27; Antiphon V. 51, 64; Lys. XII. 81; XIX. 3; XXIV. 9; XXV. 3, 35 (c. dat.); Xen. An. 3. 4. 47, οὐκ ἐξ ἵσου ἐσμέν, ‘we are not on an equality’; Cyr. 4. 3. 16 (c. dat.); Isocr. VI. 96 (c. dat.); VIII. 3; X. 34, 35; XVIII. 12; Plat. Crito 50 E; Soph. 227 B, 250 E; Parm. 150 A (*bis*), D (*bis*) (c. εἴναι, cf. *supra* Xen. An. 3. 4. 47), πολλὴ ἀνάγκη ἐξ ἵσου εἴναι, ἐξ ἵσου δὲ ὃν ἵσου εἴναι, so in E; Symp. 177 E (c. dat.), 214 C; Alcib. I. 115 D (c. dat.); Gorg. 517 A (c. dat.); Menex. 238 E; Rep. 557 A, 561 B, C, 599 B; Legg. 777 D, οἱ ἐξ ἵσου, ‘those of equal station,’ so 919 D; 931 C; Isae. X. 1; Lycurg. 154. 48 (c. dat.); Dem. 101. 47; 845. 4; 959. 48 (c. dat.); Aeschin. I. 28; III. 57 *et al.* Ar. Rhet. 1384.<sup>a</sup> 12; cf. Polyb. 9. 4. 4, δὲ ἐξ ἵσου κίνδυνος (use as an attrib. adj. rare). ἐκ τοῦ ἵσου, Thuc. II. 3. 4, σφίσιν ἐκ τοῦ ἵσου γίγνωνται; III. 12. 3; IV. 117. 2; Xen. Hell. 2. 4. 16, ἐκ τοῦ ἵσου μάχεσθαι, ‘to fight on equal terms’; Hiero 8. 5, τοῖς ἐκ τοῦ ἵσου ημῖν οὐσι. Hardly to be distinguished in use from ἐξ ἵσου. So also ἐξ ἵσης, Plat. Legg. 861 A. Closely akin are ἐκ τοῦ ὁμοίου, ἐκ τῶν ὁμοίων ‘on

<sup>46</sup> Cf. Tacitus, Agr. 13. 2. 2; 15. 13. 4. *ex aequo*=adv. ‘equally’; but also Agr. 20. 3, *civitates quae in illum diem ex aequo egrant*, ‘had lived independent,’ ‘on an equality,’ so Tac. H. 4. 64. 5; Liv. 7. 30. 2.

<sup>47</sup> In Ant. 516 and O T 1019 Jebb notes the peculiar force of ἐξ ἵσου=‘only on a level with’; so ἵσον=‘equally little,’ Hdt. 2. 3 or ‘equally vain,’ id. 8. 79; cf. id. 8. 109, τὰ τε ἱρὰ καὶ τὰ ἱδια ἐν ὁμοίῳ ἐποίετο, i. e. ‘made sacred things of only the same account as things profane.’

equal terms,' sing. Thuc. I. 143. 4; II. 44. 3; III. 12. 3; IV. 10. 4; VI. 78. 4, 87. 5; Pl.: Aesch. Ag. 1423; Eur. Frg. Alex. 59; Plat. Phaedr. 243 D.

ἐκ κοινοῦ, 'given or shared in common,' first in Hes. Op. 721; Ar. Eccl. 610, ἔσται γὰρ βίος ἐκ κοινοῦ; 612, τῶν ἐκ κοινοῦ δὲ μεθέξει; cf. 671 (w. art.). Antiphan. 230 K. οὐς . . . ἐκ κοινοῦ . . . ἔδει τρέφειν τὸν δῆμον; cf. Euphr. 8 K. τίς φησιν εἶναι δεινὸς ἐκ κοινοῦ φαγεῖν; τίς ἐκ μέσου τὰ θερμὰ δεινὸς ἀρπάσαι; cf. ἀπό p. 45, εἰς p. 114, ἐν p. 189.

ἐκ τοῦ ὁμοίου, τῶν ὁμοίων v. *supra*.

ἔξ ὄρθοῦ, Plat. Tim. 71 C, τὰ μὲν ἔξ ὄρθοῦ κατακάμπτουσα, 'out of their right place.'

ἐκ περίττου, 'superfluously,' 'needlessly,' Plat. Soph. 265 E; Prot. 338 B; Legg. 734 D; 802 D, so ἐκ τοῦ περιττοῦ, Rhett. Spengel III. 32. 21.

ἐκ προδήλου, Soph. El. 1429, 'full in view,' so the adv. *προδήλως*, Ai. 1311 contr. ἀδήλου v. *supra*, p. 69.

ἐκ τοῦ προφανοῦς, Thuc. III. 43. 3; VI. 73. 2; VIII. 8. 4; 68. 1; without art. ἐκ προφανοῦς, Dem. 675. 165. Cf. ἀπό, p. 45.

ἐκ τῶν ῥάστω (for Genit.), Timaeus Locr. 96 A, 'most easily'; ἐκ τοῦ ῥάστου, Dion. H. de Comp. 25, cf. ib. ἀπὸ τοῦ ῥάστου; Plut. Fab. 11.

ἐκ ταχείας, Soph. Tr. 395, 'speedily.' Cf. διά p. 25; cf. also τάχος with other preps. εἰς, p. 111, ἐν, p. 183, so κατά, μετά, σύν.

ἐκ τρίτου, Plat. Tim. 54 B, ἔξ οὗ τὸ ισόπλευρον τρίγωνον ἐκ τρίτου συνέστηκε, 'as a third'; pl. ἐκ τρίτων, Eur. Or. 1178,<sup>48</sup> 'as a third,' 'in the third place'; Plat. Gorg. 500 A, σύμψηφος ἡμῖν (i. e. Socr. and Polus) εἴ καὶ σὺ ἐκ τρίτων; Symp. 213 B.<sup>49</sup>

ἐκ τοῦ ὑπέρφρονος, 'from a sense of superiority,' Thuc. II. 62. 5. Cf. Dio C. 45. 43.

ἔξ ὑπογνόν, 'out of hand,' 'off-hand,' 'on the spur of the moment,' Xen. Cyr. 6. 1. 43; Isocr. IV. 13; Plat. Menex. 235 C. Cf. Ar. Rhet. 1354.<sup>b</sup> 3 opp. to ἐκ πολλοῦ χρόνου σκέψασθαι; ib. 1396.<sup>b</sup> 6; Rhett. Spengel I. 4. 15, αἱ κρίσεις ἔξ ὑπογνίον.<sup>50</sup>

ἔξ ὑστέρης, 'later,' 'afterwards.' Adv. *ὑστέρως* used only by late writers, but neut. acc. *ὑστερον* may be used: Hdt. 1. 108; 5.

<sup>48</sup> Cf. later ἐκ δευτέρου, *iterum, secundo, alia vice*, Ev. Marc. 14. 71, καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησε; Matt. 26. 42, πάλιν ἐκ δευτέρου ἀπελθὼν προσηνέκατο.

<sup>49</sup> Cf. Aelian, H. A. 9. 64.

<sup>50</sup> Cf. (later) ἐκ χειρός, Polyb. 5. 41. 7. 'forthwith,' 'instantly,' 'at once.' Cf. ἐκ τοῦ παρισταμένου, Plut. Demos. 9.

106. 2; 6. 85. So ἐξ ὑστέρου, Plat. Proleg. II. cf. Diod. 14. 109; Dion. H. 4. 73. Cf. ἐν, p. 191.

ἐκ τοῦ φανεροῦ, adv. φανερῶς, Hdt. 5. 96; 6. 77; 8. 126. 3; 9. 1; Thuc. IV. 79. 2; Xen. Hell. 6. 5. 16; Mem. 3. 11. 8; Cyr. 2. 4. 17; Ages. 2. 6; Isocr. IV. 147; Isae. VII. 32; Dem. 197. 24 (without art.); Aeschin. III. 125. Later, cf. Dion. H. 4. 4. 5, ib. 8 ἀπό, cf. p. 45, εἰς, p. 117, cf. ἐν, p. 191, cf. ἐκ τοῦ ἐμφάνεος, προφανοῦς, etc.

2. Quantitative expressions of space or time; only partly adverbial:

ἐκ βράχεος, of distance: Thuc. III. 92. 4; VII. 49. 2. Cf. ἐκ ἔγγιονος, App. B. C. 4. 108. Lat *cx propinquio*. But τὸν ἐξ ἐλαχίστου τριηράρχεων βούλομενον, Dem. 1230. 7 'at the lowest price.'

ἐξ ὀλίγου a. Of space, distance, Thuc. II. 91. 4; V. 65. 5. b. Of time, 'at short notice': Thuc. II. 11. 4; 61. 2; IV. 108. 6; V. 64. 4, 72. 1; Lys. II. 1 (cf. ib. pl., ἐξ ὀλίγων ἡμερῶν λέγειν); cf. also Dem. 131. 1, ἐκ μικροῦ χρόνου συνειλεγμένων. Cf. δι' ὀλίγου, p. 28.

ἐξ ὕσου, a. Of distance, Thuc. VII. 73. 3, ἐξ ὕσου τις ἔμελλεν ἀκούσεσθαι, 'within earshot'; b. of time, Lys. VI. 25, οὐδεὶς γάρ πω, ἐξ ὕσου Ἀθῆναι ἀείμηστοί εἰσιν, 'within the memory of Athens'; ib. 30 (but some edd. doubt the text); Plat. Legg. 722 C.

ἐκ πολλοῦ, a. Of space, distance: Thuc. II. 89. 8, 'from,' 'at a distance'; so IV. 32. 4; 100. 3; Xen. Hell. 7. 4. 13; An. 3. 3. 9, ἐκ πολλοῦ φεύγοντας 'with a long start'; etc. b. Of time: 'for a long time', (Nauck) Trag. Fr. Adesp. 449; Thuc. I. 58. 1; 68. 3; II. 85. 2, 88. 2; IV. 67. 3; V. 67. 2, 69. 2; Antiphon II. Αα 2; V. 19, 57; Lys. III. 41; Isocr. IV. 30; Xen. Cyr. 1. 6. 41; 3. 3. 57; 5. 4. 49; 6. 2. 25; 7. 1. 27, ἐκ πάνυ πολλοῦ; Dem. 50. 36; 240. 43; 246. 63; 527. 41; 1440. 2; et al. cf. Rhett. Graec. Spengel (Anax.) I. 178. 32, ἐκ πολλοῦ προειδότες.

In the pl. these uses disappear, but the use of the prep. is interesting. ἐκ πολλῶν, either a. partitive 'out of many,' especially of a choice made out of many things, slightly idiom., cf. ἀπό, p. 40, or b. causal, 'from many things,' or 'reasons.' a. Partit. begins in Hom. Il. 15. 680 v. *supra*, p. 52, Soph. El. 1351, ἢ κεῖνος οὗτος ὁν ποτ' ἐκ πολλῶν ἐγώ μόνον προσηύρον πιστόν; Thuc. VIII. 53. 1, κεφαλαιοῦντες ἐκ πολλῶν, 'they said much in few words'; Lys. XIX. 61, ἐκ πολλῶν ὀλίγα, so 28. 2. Cf. (later) Herodian. 7. 9. 8, ὀλίγοι ἐκ πολλῶν ἐσώθησαν, so c. ἀπό, Thuc. I. 110. But Plat. Rep. 611 B, σύνθετόν τε ἐκ πολλῶν (prep. expr. denotes material).<sup>51</sup> b. Isocr. V. 65, βούλομαι γάρ ἐκ

<sup>51</sup> One of Aristotle's meanings, 'the parts out of the whole, or the whole out of the parts,' Metaph. 1023<sup>a</sup>, 25ff.

*πολλῶν σε πεισθῆναι*; so 119; XV. 170; Dem. 659. 118; 917. 34, (not an id., noted for comparison only) but c. like type below, of *ἐκ* denoting change from one condition to another, Hes. Th. 447, *ἐξ ὀδίγων βρίσει, καὶ ἐκ πολλῶν μείονα θῆκεν, ex paucis copiosos reddit et ex multis pauciores reddit.* Cf. Lys. XX. 13, *οὐ ἀν ἐκ πλειόνων ἐλάττους.* Cf. p. 77.

a. of space: *ἐκ πλέονος*, Thuc. IV. 129. 4; Xen. An. 1. 10. 11, *ἐκ πλείονος ἡ τὸ πρόσθεν ἔφευγον* ‘when at a greater distance from them than before’ (of the interval, cf. *ἐκ τόξου ρύματος*, ib. 3. 3. 15). b. Of time, ‘for a long time,’ also ‘for some time past,’ Thuc. IV. 42. 3; 103. 4; V. 82. 3; VIII. 88. 1, 91. 1.

*ἐκ πλείστου* (of time) Thuc. VIII. 68. 1, *ἐκ πλείστου ἐπιμεληθεῖς*, ‘one who had been longest interested in it’; cf. ib. 90. 1; Xen. Lac. 12. 1, *ἄν ἀν ἐκ πλείστου προορῷεν*; Dem. 124. 51, *ὡς ἐκ πλείστου φυλάττεσθαι*, ‘as long beforehand as possible’; 585. 220. Cf. other preps.

c. With participles:

*ἐκ τῶν ἐνδεχομένων*, Xen. Mem. 3. 9. 4, ‘by all possible means’, cf. elts, p. 117.

*ἐκ τῶν ἔνγκειμένων*, Thuc. V. 25. 2, ‘according to the terms of the agreement.’ Cf. (later) Polyb. 3. 111. 7, *ἐξ ὅμολογομένου=adv. ὅμολογομένως*.

*ἐκ τῶν παρόντων*, ‘according to present circumstances,’ Eur. Tro. 1201; Thuc. III. 29. 2; IV. 17. 1; V. 40. 3; 87; VI. 70. 4; VII. 62. 1, 77. 1; Andoc. III. 8; Lys. XII. 9; Isocr. V. 115 (but here lit. not ‘under the circumstances’); Dem. 1447. 1,<sup>52</sup> cf. other preps. ἐν p. 175, ἀπό p. 45, *eis* p. 108.

*ἐκ περόντος*, v. p. 67 *supra*.

*ἐκ προσηκόντων*, Thuc. III. 67. 2, ‘in accordance with what is fitting.’<sup>53</sup>

*ἐκ τοῦ προστυχόντος* (later) ‘by accident,’ Plut. 2. 150 E (but cf. ib. 407 B, Lat. *ex tempore*, ‘off-hand’). Rhett. Spengel III. 235, 4 differs a little, (of Alcaeus’ figure of the ship of state as an example of allegory), *ἐκ μὲν τοῦ προστυχόντος χειμῶν θαλάσσιος ὑπακούεται, κατὰ δὲ τὴν ἀλήθειαν πολιτικῶν πραγμάτων ταραχή τις ἐκφαίνεται.*

<sup>52</sup>Jerram compares *pro tempore* in Verg. Ecl. 7. 35 to *ἐκ τῶν παρόντων* interpreting it ‘according to the present means,’ so Papillon and Haigh. Others e. g. Kennedy, translate ‘for the occasion.’

<sup>53</sup>For use of ptc. without art. cf. Hdt. 9. 26, *μονομαχῆσαι ἐπὶ διακειμένοις*, ‘on fixed conditions’; cf. Hdt. 8. 94. 4; 9. 77, *ἐπ’ ἐξεργασμένοις*; Lys. XXXI. 9, *ἐλθεῖν ἐπὶ κατειργασμένοις*, Lat. *re peracta*, and other similar phr. c. *ἐπὶ*.

ἐκ τῶν ὑπαρχόντων, preceded by ὡς, Thuc. VII. 76; VIII. 1. 3, 'so far as the situation allowed'; cf. Menand. 354 K, ἐκτεθραμμένος / οὐκ ἔξι ὑπαρχόντων, i. e., *sumptuosus quam pro patris opibus*.

Cf. similar use with verbal, ἐκ τῶν δυνατῶν, Thuc. IV. 51; Xen. Oec. 7. 12; An. 4. 2. 23; Plat. Rep. 618 C; ὡς ἐκ τῶν δυνατῶν, Thuc. II. 3. 4; VII. 74. 1; usually means 'according to his means,' 'so far as possible.' Cf. εἰς, p. 113, so κατὰ τὸ δυνατόν.

But masc. ptc. not adverbial, Thuc. I. 22, οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος, 'from the first comer,' 'from a chance person.' But later, e. g., Plut. 2. 154 A, (neut.) ἐκ τοῦ παρατυχόντος ἀποκρίνασθαι, 'to answer off-hand,' cf. *infra*, παραχρῆμα.

Participle which has become a Substantive:

ἐκ τοῦ εἰκότος, 'in all probability,' 'probably.' Thuc. IV. 17. 5; V. 105. 3; VII. 66. 2, 68. 3; Antiphon V. 37; (without art.) ἔξι εἰκότος, Plat. Phaedr. 238 E; Dem. 858. 46. But cf. Plat. Euthyd. 305 E, πάνυ ἔξι εἰκότος λόγου. Pl.: ἐκ τῶν εἰκότων, Antiphon II. Αγ. 9, ib. δ 8, 10; Isocr. XI. 35; XV. 169; XVIII. 16; Plat. Charm. 157 E; Rep. 362 C, 365 B, 422 C; Legg. 950 D; Isae. III. 17, 27; Dem. 382. 135; 842. 23; 851. 22; 866. 10; 1384. 11; Aeschin. I. 91, etc. Cf. other preps.

d. With articular adv. v. also *sub e*:

ἐκ τοῦ παραχρῆμα, 'forthwith,' 'straightway,' 'off-hand': Thuc. VI. 56. 3; Xen. Hell. 6. 4. 11; Mem. 2. 1. 20, αἱ ἐκ τοῦ παραχρ. ἥδοναι, 'immediate'; Plat. Cratyl. 399 D, ἐκ τοῦ παραχρ. λέγειν, 'to speak off-hand';<sup>54</sup> so Symp. 185 C, ὡς ἐκ τοῦ παραχρ., Euthyd. 304 A, Critias 107 E; but the earlier sense in Legg. 768 B; 867 A (*bis*) where it is contr. w. μετὰ ἐπιβούλῆς; c. εἰπεῖν 'off-hand' Dem. 1420. 3; so 1401. 2; cf. 1465. 11, τοῖς ἐκ τοῦ παραχρ. συμβαίνοντιν ὄρθως χρῆσθαι. Cf. ἀπό p. 45, εἰς p. 117, ἐν p. 191.

ἐκ τῶν ἔμπροσθεν, Plat. Cratyl. 389 A; Alcib. I. 118 B; Rep. 494 A. Cf. ἐκ τῶν πρόσθεν, Plat. Phaed. 105 D (sc. λεγομένων); Gorg. 504 B. ἐκ τοῦ πρόσθε, Antiphanes 87 K., opp. ἐκ τοῦπισθεν, Ar. Eccl. 482; Thuc. VII. 79. 4; Xen. An. 4. 1. 6; Hell. 6. 5. 16; Reip. Lac. 11. 8.

ἐκ τῶν νῦν, Plat. Phaed. 105 C (sc. λεγομένων, cf. B).

ἐκ τοῦ ποτέ, Plat. Parm. 152 B.

ἐκ τῶν οἴκοθεν, Xen. Hell. 1. 4. 10.

<sup>54</sup> Cf. Plut. 2. 154 A, ἐκ τοῦ παρατυχόντος ἀποκρίνασθαι, 'to answer offhand'; so ἐκ τοῦ προστυχόντος, Plut. 2. 407 B. Schol. compares ἐκ τοῦ προχέρον which might easily have been used, but I have not found it. Sext. Emp. M. 6. 19 has ἐκ προχείρον but = 'easily,' 'lightly.' Cf. Ar. Metaph. 356<sup>b</sup>. 19 ἐν προχείρῳ.

*ἐκ τοῦμπαλιν*, Thuc. III. 22. 5.

e. Adv. phr. of direction:

Aesch. Ag. 116, *χερὸς ἐκ δοριπάλτου*, 'on the right hand,' idiom. and metaph. Cf. in Eng. of the left and right, Milton, 'half wheeling to the shield, half to the spear.' Cf. *ἐκ δόρατος* Polyb. 3. 115. 9 contr. ib. *ἐπ'* *ἀσπίδα*, cf. *εἰς*, p. 99.

*ἐκ τοῦ ἀντιπέρας*, 'on the other side,' 'over against,' Xen. Hell. 3. 2. 15.

*ἐκ τοῦ ἐπ'* *ἀριστερά*, 'from the left,' Plat. Euthyd. 297 C.<sup>55</sup> Cf. *οἱ* *ἐκ τοῦ ἐπέκεινα*, 'those from the far side,' Xen. An. 5. 4. 3; cf. *ἐν* Thuc. VII. 58. 1, *εἰς* Plat. Rep. 587 B. Cf. *ἐκ τοῦ ἐπὶ θάτερα*, 'from the other side,' Thuc. VII. 37. 2; Xen. An. 5. 4. 10; Plat. Prot. 314 E, 315 A, *ἐκ μὲν . . . ἐκ δὲ τοῦ ἐπὶ θάτερα* 'on the one side and on the other.'

*ἐξ ἀριστερᾶς*, Soph. El. 7, *οὐξ ἀριστερᾶς*; Xen. An. 4. 8. 2; Cyr. 8. 5. 15; Plat. Euthyd. 271 B; Tim. 72 C et al. Cf. *ἐξ εὐωνύμου*, Hdt. 1. 72, etc.

*ἐκ δεξιᾶς*, Ar. Eccl. 488, *τὰκ δεξιᾶς*; Ar. Eq. 639; Thuc. II. 81. 3; Xen. Cyr. 8. 3. 10, 5. 15; Plat. Euthyd. 271 A, 273 B; Dem. 428. 272; et al. Cf. *ἐκ δόρατος* *supra*.

*ἐξ ἐναντίας*, 'over against,' 'opposite,' Lat. *ex adverso*, opp. to *ἐκ πλαγίου*: Hdt. 7. 225. 3; 8. 7 (cf. 8. 6., *ἐκ τῆς ἀντίης*); Thuc. IV. 33, 35. 3; VII. 44. 4, *καὶ πᾶν τὸ ἐξ ἐναντίας . . . πολέμιον ἐνόμιζον*, i. e., 'every one they met'; Xen. Cyr. 7. 1. 20, *ἐξ ἐναντίας . . . ἐκ πλαγίου*; Hiero 6. 8 opp. to *πάντοθεν*; Plat. Phaed. 113 C; Tim. 68 A; Legg. 893 E; 897 D.<sup>56</sup> So also *ἐκ τοῦ ἐναντίου*, Xen. Hell. 4. 2. 22; 5. 15 (opp. to *ἐκ πλαγίου*); An. 4. 7. 5; 6. 5. 7; Cyr. 1. 4. 8, *ἐκ τοῦ ἀντίου*; cf. *ἐκ τοῦ ἀντίου*, Xen. An. 1. 8. 23; Reip. Lac. 11. 8; *ἐξ ἐναντίου*, Com. Fr. Adesp. 366 K.; cf. pl. *ἐκ τῶν ἐναντίων*, Polyb. 5. 9. 9.

*ἐκ τοῦ καταντικρύ*, 'from,' 'on the opposite side,' Xen. Hell. 6. 2. 22; Plat. Rep. 515 B; Critias 112A. Cf. *εἰς* p. 118, *ἐν* p. 192.

*ἐκ τοῦπισθεν*, etc., v. *supra*, p. 75.

*ἐκ πλαγίου*, 'sideways,' in military sense, 'in the flank,' so Thuc. IV. 33; VII. 6. 2; Xen. Hell. 4. 5. 15; 6. 5. 26; Cyr. 4. 1. 18; 7. 1. 20; Symp. 5. 5, *οἱ μὲν σοὶ τὸ κατ'* εὐθὺ μόνον δρῶσιν, *οἱ δὲ ἔμοι καὶ τὸ ἐκ πλαγίου*; Plat. Ion. 536 A, 'sideways'; so Rep. 598 A; freq. in Ar. (seventeen times) in various forms, *ἐκ τοῦ πλαγίου*, *ἐκ τῶν πλαγίων*, *ἐκ πλαγίου*,

<sup>55</sup> v. Lobeck ad Phrynicus, p. 259 for *ἐπ'* *ἀριστερά*, etc.

<sup>56</sup> Cf. Ar. Eth. N. 1172<sup>a</sup> 28 *ἐξ ἐναντίας* 'on the contrary.'

ἐκ πλαγίων, ἐκ πλαγίας, Meteor. 372.<sup>a</sup> 11; 378.<sup>a</sup> 9; cf. ἐκ πλαγίων Polyb. 1. 23. 9.

ἐξ ὑπερδεξίου, ‘from above,’ Xen. Hell. 7. 4. 13. Cf. Polyb. 3. 43. 3. Pl. ἐκ τῶν ὑπερδεξίων, Xen. Hell. 4. 2. 14; cf. Luc. Tim. 45. Cf. ἐκ κεφαλῆς, Lat. *desuper*, Plut. Marcell. 16.

ἐκ τοῦ ὑπηρέμον, ‘on the lee-side,’ Xen. Oec. 18. 7.

ἐξ ὑπτίας, ‘backwards,’ ‘reversely,’ Plat. Phaedr. 264 A, ὃς οὐδὲ ἀπ’ ἀρχῆς ἀλλ’ ἀπὸ τελευτῆς ἐξ ὑπτίας ἀνάπαλιν διανεῖν ἐπιχειρεῖ τὸν λόγον; Rep. 529 C, ἐξ ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ, i. e., ‘reversely to the common mode’; Ar. Frg. 665 K., νεῖν ἐξ ὑπτίας.

### VII. Noteworthy uses of preposition

1. A large *ἐκ* type (allied to *ἐκ* of immediate consecution *supra*) denotes a change from one condition to another, with a more or less, but often only very slight idiomatic force. It will not be necessary to quote all the examples collected, but some of the more interesting and some which seem to have become stock phrases will be mentioned. This antithetic form of expressing contrasting conditions was a favorite one with the Greeks: Theogn. 577, ρήιον ἐξ ἀγαθοῦ θεῖαι κακὸν ἢ 'κ κακοῦ ἐσθλόν; Pind. Ol. XIII. 66, ἐξ ὄνειρου δ' αὐτίκα ἦν ὅπαρ, ‘out of a dream there was forthwith reality.’ Soph. Ο Τ 454, τυφλὸς γὰρ ἐκ δεδορκότος;<sup>57</sup> Tr. 284; so Xen. Cyr. 3. 1. 17, ἐξ ἄφρονος σώφρων ἄν τις γένοιτο, cf. in Eng. Milton’s ‘speakable of mute.’ Ar. Eq. 1321, καλὸν ἐξ αἰσχροῦ; Hdt. 2. 68, ἐξ ἐλαχίστου μέγιστον; id. 5. 69. 2, πλεῦνας ἐξ ἐλασσόνων; Isocr. II. 9, μεγάλην ἐξ μικρᾶς; Xen. Apol. 19, σὺ δὲ εἰπὲ εἴ τινα οἶσθα ὑπ’ ἐμοῦ γεγενημένον ἢ ἐξ εὐσεβοῦς ἀνόσιον ἢ ἐκ σώφρονος ὑβριστὴν ἢ ἐξ εὐδαιίου πολυδάπανον ἢ [ώς] ἐκ μετριοπότου οινόφλυγα ἢ ἐκ φιλοπόνου μαλακὸν, ἢ ἄλλης πονηρᾶς ήδονῆς ἡττημένου; Plat. Pol. 297 B, ἀμείνους ἐκ χειρόνων; Rep. 411 B, χρήσιμον ἐξ ἀχρήστου; 530 C; 566 A, λύκω ἐξ ἀνθρώπου γειέσθαι; 373 D, τότε σμικρὰ δὴ ἐξ ικανῆς ἔσται, ‘the country at that time sufficient to support them will then be small instead of sufficient’; Euthyd. 285 A, ὥστ’ ἐκ πονηρῶν τε καὶ ἀφρόνων χρηστούς τε καὶ ἔμφρονας ποιεῖν, cf. B (note clear relationship to *ἐκ* of starting-point in most of these cases, here also almost as if fig. use of *ἐκ* of material); Isae. VII. 9, ἐξ εὐπόρου τε ἀπορωτέρῳ γεγενημένῳ; freq. in the Orr. ‘rich instead of poor,’ Lys. I. 4, πλούσιος ἐκ πένητος, etc. A typical case is of ‘calm

<sup>57</sup> Soph. Ant. 1318, τάδ' οὐκ ἐπ' ἄλλον βροτῶν / ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας, where Jebb notes: *ἐκ* here is not for ἀπό, but is used as if we had, οὕτοτε ἐξ ὑπαιτίου ἀντίος φανῆμαι. Thus ἐξ ἐμᾶς αἰτία is really a compressed way of saying, ‘by change from a state of things in which the *aitia* (blame) was mine.’

after storm,' Pind. Is. VII. (VI.) 38, *εὐδίαν . . . /έκ χειμῶνος*; Eur. Or. 279, *ἐκ κυμάτων γὰρ αὕτης αὖ γαλήν' ὥρω*, 'calm after or out of the waves after a storm,' quoted in Ar. Ran. 304; cf. Sammyrion 8. 5 K. Allied to this use is *ἀστραπὴ ἐξ αἰθρίης*, 'lightning out of a clear sky' Hdt. 3. 86; Cratinus 53 K.; Xen. Hell. 7. 1. 31; cf. Hdt. 7. 188.

2. Of an existing situation or plight; strictly *ἐκ* gives the starting-point, but its force is pressed less closely than usual and it may often be translated 'in'; (slightly idiom.): *ἐξ ἀμηχάνων*, Aesch. Prom. 59, 'he is clever to find a way out even from a desperate situation'; Eur. El. 624, *ὅρω ἐλπίδ'* *ἐξ ἀμηχάνων* (allied to previous group); Her. 148 'in their despair'; Trag. Fr. Adesp. 566 (Nauck). *ἐκ τῶν ἀέλπτων*, 'even out of desperate conditions,' Eur. Frg. 101, 554; Trag. Fr. Ion. 50 (Nauck) p. 742; cf. p. 69. *ἐξ ἀπόρων*, Plat. Legg. 699 B; but cf. Plut. Rom. 14 masc. expresses material; (w. art.) Hdt. 8. 53, 'even in the midst of their difficulties,' cf. *ἐν* p. 185. *κακ τῶνδε*, 'even in my present plight,' Soph. Tr. 1109, etc. Cf. Eng. 'out of the depths I cry unto thee.'

3. Of means or instrument: Soph. Ant. 989, *δύ' ἐξ ἑνὸς βλέποντε*; ib. 990, *τοῖς τυφλοῖσι γὰρ/αὕτῃ κέλευθος ἐκ προηγητοῦ πέλει*. Dem. 1466. 12, *ἐξ δυμίλιας . . . προσαγαγέθαι*, 'by talking,' 'by persuasion' rather than *βίᾳ*; cf. 1468. 7, *δύ' δυμίλιας πεῖσαι*.

4. Causal: *ἐξ ἐλπίδος*, Pind. Py. VIII. 90, 'by reason of,' 'at the impulse of hope'; but cf. p. 53, Aesch. Ag. 998 idiom., peculiar use of prep. like *ἀπό* 'away from', *εὐχομαι δ' ἐξ ἐμᾶς ἐλπίδος* 'against hope.' Cf. *ἀπό* p. 46. Aesch. Ag. 268, *πέφενγε τοῦπος ἐξ ἀπιστίας*, 'the word escaped me in consequence of distrust.' Soph. Ant. 766, *ἐξ ὀργῆς ταχός*, 'in haste caused by wrath,' cf. *ἐξ ἔριδος* Il. 7. 111. Cf. *διά*, p. 25. Soph. El. 398, *ἐξ ἀβουλίας πεσεῖν*; O C 620, *ἐκ σμικροῦ λόγου*, 'for a small cause.' Dem. 784. 48, *τῶν δὲ χρηστῶν ἐχθρὸς ἐκ φύσεως καὶ γένους*; cf. 796. 87, etc. Cf. Ap. Rhod. 1. 1073, *ἐξ ἀχέων*, 'by reason of grief.'

5. Of origin: Hom. Il. 14. 472, *οὐ μέν μοι κακὸς εἴδεται οὐδὲ κακῶν ἐξ*<sup>58</sup> Ar. Eq. 185, *μῶν ἐκ καλῶν εἰλ κάγαθῶν*; ib. 187, *ἐκ πονηρῶν*; cf. Andoc. I. 14. 109, *ἀγαθοὶ ἐξ ἀγαθῶν ὄντες*; *ἐκ βελτιόνων*, 'better-born,' Lys. X. 23, *ὅτι βελτιών καὶ ἐκ βελτιόνων ὁ φεύγων ἐμοῦ*; so id. XIII. 18. 64; Plat. Gorg. 512 D; Dem. 228. 10. For *ἐκ* of immediate ancestry cf. *ἀπό*, p. 47.

<sup>58</sup> One of Aristotle's meanings, Metaph. 1023<sup>a</sup>. 25ff.

6. Of source: a. of the head and fount of power: *ἐκ τοῦ βασιλέως*, Soph. O C 67; cf. El. 264; Ant. 63. *τὰ δ' ἐκ θεῶν*, Soph. O C 256.<sup>59</sup> *ἐκ Διονύσου*, i. e., by his command, Soph. Ant. 957.

b. Source, nearly of cause: Plat. Rep. 584 C, *αἱ ἡδοναὶ . . . ἐκ προσδοκίας γιγνόμεναι*, ‘arising from anticipation.’

7. Of agent viewed as source, hence *ἐκ* rather than *ὑπό*. The force varies from cases in which the idea of source is more prominent, often best translated ‘at the hands of,’ to those in which the agency is predominant and the translation ‘by’ shows little apparent difference from *ὑπό*: Soph. El. 526, *ώς ἐξ ἑμοῦ τέθυηκεν* ‘at my hands’; so Tr. 1235. O C 1425, *σφῶν θάνατον ἐξ ἄμφων* instead of *ἐξ ἀλλήλουν*, ‘each from the other’s hand’; cf. Ant. 973 of the direct agent; Lys. XVI. 18, *ἐκ δὲ τῶν κινδυνεύειν θελόντων*, ‘by’; Xen. An. 1. 1. 6, *ἐκ βασιλέως δεδομέναι*; ib. 2. 6. 1, *ἐκ πάντων τῶν ἐμπέιρων αὐτοῦ ἔχόντων δόξας*, ‘as was agreed by all’; cf. Thuc. 1. 120, *ώσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται*, (*ἐκ = ὑπό*).<sup>60</sup>

8. Of separation or removal: (Fig.) Pind. Nem. XI. 30, *ἐξ ἀγαθῶν ἐβαλον*, ‘caused him to miss his desires’ (Bury). Lys. II. 11, *ἐπειδὴν Ἡρακλῆς μὲν ἐξ ἀνθρώπων ἥφαντο*; so Isocr. VI. 18; VIII. 113. Cf. p. 53.

9. Partitive with added meaning of choice or distinction: cf. Hom. Il. 18. 431, etc., v. p. 52: Pind. Ol. VI. 25, *ἐξ ἀλλῶν*, ‘above all others.’ Cf. *ἐκ πολλῶν supra*, p. 73.

10. Of material: Plat. Rep. 428 C, *τῶν ἐκ τοῦ χαλκοῦ* (sc. σκευῶν), parallel with *τῶν ξυλίνων σκευῶν*; so 616 C, *καὶ τὸ ἄγκυστρον εἶναι ἐξ ἀδάμαντος*; cf. Com. Fr. Adesp. 373 K., *ἐξ ἀδάμαντος . . . εἰ*.<sup>61</sup> Ar. Ves. 1367 *ώς ἡδεῖς φάγοις ἀν ἐξ ὅξους δίκην* may possibly be thought of as a fig. use of material, ‘a suit made of vinegar,’ but more prob. a fig. local use, a suit ‘out of,’ ‘from pickle,’ ‘in pickle,’ it seems almost to mean ‘pickled.’

11. *ἀπό* and *ἐκ* in interchange and in antithesis, v. *sub ἀπό* p. 47.

12. Plastic, a. emphatic, ironical: Soph. Ant. 95, *τὴν ἐξ ἑμοῦ δυσβούλιαν*, ‘fully proceeding from me,’ ‘on my part’; cf. 619; Tr. 631; O C 453.

<sup>59</sup> Jebb notes as euphemistic and compares Aesch. Pers. 373; Soph. Ph. 1316; Eur. Phoen. 1763, cf. without prep. I. A. 1610, *τὰ τῶν θεῶν*,=‘their dispensations.’

<sup>60</sup> v. Morris *ad loc.* with citations there made, Kühner-Gerth 430, 2, 3, C for this use of *ἐκ=ὑπό* as mostly Ionic and poetic.

<sup>61</sup> Cf. Hom. p. 52.

b. Merely plastic: Aesch. Sept. 700, ὅταν ἐκ χερῶν θεοί θυσίαν δέχωνται; Soph. O T 1221, δύρομαι γὰρ ὥσπερ ἵλεμον χέων/ἐκ στομάτων.

13. Local with idiom. tinge: Dionys. Com. Θεσμ. 2. 40 K., δεῖπνον. . . . ἐξ ἀντλίας ἤκοντα i. e., the coarse food used by seamen.

14. ἐκ where the simple Genitive would suffice: Soph. El. 231, ἐκ καμάτων ἀποπαύσομαι; 291, μηδέ σ' ἐκ γόων ποτέ/τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί; cf. ib. 987; Eur. Med. 46; Ar. Ran. 1531.

15. Of succession: Cf. Hom. Il. 19. 290; Aesch. Ag. 1110; Dem. 1462. 3, λόγον ἐκ λόγου λέγειν; Aeschin. I. 64; Eubul. 107. 3 K., etc.

### VIII. Pronominal expressions

ἐκ τῶνδε, Aesch. Ag. 877, 'for this cause,' 'in consequence of this'; ib. 1603; Cho. 1056; Soph. O T 235 like *πρὸς ταῦτα*, but O T 282, 1251 like *μετὰ τάδε*, (temporal), 'hereafter,' v. also *supra sub* temporal phr. p. 63. Xen. Mem. 2. 6. 38, εἰ δὲ μὴ φανερὸν οὕτω σοι, ἐκ τῶνδε σκέψαι, 'consider it in the following way,' 'from the following point of view', lit. 'from these things'; cf. Lys. XXV. 19, σκοπεῖν δὲ χρὴ καὶ ἐκ τῶνδε. Such uses, especially the causal and temporal, are frequent; so with other demonstratives, particularly ἐκ τούτου and ἐκ τούτων whose numerous occurrences it would be useless to enumerate. A few cases only will be cited.

ἐκ τούτων, Ar. Vesp. 346; Thesm. 87, ἐκ ταύτης;<sup>62</sup> Eur. Med. 1103, ἔτι δ' ἐκ τούτων, 'after this,' 'and still on top of all this,' constitutes another stage in the enumeration begun with *πρῶτον μὲν* (1101). Xen. An. 1. 3. 11, βουλεύεσθαι ὅτι χρὴ ποιεῖν ἐκ τούτων, 'next,' expressing sequence in time with an implied idea of consequence, 'in consideration of the present circumstances'.<sup>63</sup>

ἐκ τούτου (so also ἐκ τούτων) is a fixed formula in Xenophon (where it occurs some 162 or more times, often ἐκ δὲ τούτου, ἐκ τούτου δὲ, ἐκ τούτου δῆ), for the opening of a sentence continuing the narration, meaning 'as a result of this,' 'therefore,' e. g., Xen. An. 3. 3. 5, very often 'thereupon,' 'next,' e. g., (sing.) Xen. Hell. 3. 1. 6; (pl.) Oec. 2. 1.

ἐκ τοῦ τοιούτου, Thuc. III. 37, etc.

ἐκ τόσου (always temporal), Hdt. 5. 88; 6. 84; Plat. Legg. 642 E. ἐξ ὄσου, v. p. 73.

<sup>62</sup> v. Starkie; Sobol. *Praep.* p. 86.

<sup>63</sup> v. White *ad loc.*

## IX. Local designations

1. Noun of place omitted:

ἐξ ἀόράτου, Plat. Soph. 246 B.

ἐξ ἐσχάτης (sc. γῆς), 'from a far country,' Hdt. 3. 115. Cf. *supra*, p. 56, ἐκ περάτων γῆς.

ἐξ ηθέων: Hdt. 1. 15, ἐξ ηθέων ὑπὸ Σκυθέων . . . ἐξαναστάντες 'forced to emigrate'; so id. 5. 14. 15; cf. id. 2. 142, τετράκις ἔλεγον ἐξ ηθέων τὸν ἥλιον ἀνατεῖλαι, 'away from its accustomed place.'

2. Descriptive ἐκ phrases, elliptical expressions describing the person by the place from which he comes: (idiom.)

Soph. O T 1051, τὸν ἐξ ἀγρῶν, i. e., 'the peasant,' Ar. Ves. 526, τὸν ἐκ θήμετέρου γυμνασίου, 'the champion from our school';<sup>64</sup> Nub. 1065, 'Τπέρβολος δ' οὐκ τῶν λύχνων, 'the man from the lamps,' i. e., 'from the lamp-market' (for the naming of places in the market from the articles sold, cf. *eis*, p. 132, *ēn*, p. 205); so Av. 13, οὐκ τῶν ὄρνέων;<sup>65</sup> cf. Nub. 47, ἔγημα Μεγακλέους . . . ἀδελφιδῆν . . . ἐξ ἀστεως, = ἀστικήν, opp. to ἀγροκός; etc.

3. Omission of article in familiar expressions of place:<sup>66</sup>

ἐξ ἀγορᾶς, Ar. Eq. 181, ὅτῃ πονηρὸς καξ ἀγορᾶς εἴ καὶ θρασὺς, with idiom. tone implying that it was considered disreputable to frequent the market; Dem. 121. 39 also w. idiom. force, ἀπανθ' ὕσπερ ἐξ ἀγορᾶς ἐκπέραται ταῦτα, i. e., 'publicly'; but often merely a tag. Frequent also without art. are: ἐξ οἴκου, also ἐξ οἰκίας 'from home'; ἐξ ἀστεως, e. g., Ar. Frg. 107 K. (when referring to Athens usually without art.); ἐκ προαστίου, 'from the suburbs', Soph. El. 1431, Eur. Alc. 836; ἐκ πόλεως 'from the Acropolis', *sæpe*, cf. *ēn*, pp. 205-207. ἐξ ἀγροῦ, ἐκ Πειραιέως, ἐξ Ἀκαδημείας, ή ἐξ Ἀρείου πάγου βουλή, ἐξ ἐκκλησίας, ἐκ βαλανείου, ἐκ πυρός, ἐκ μακάρων νήσων, ἐκ θαλάττης, ἐκ γῆς, etc.

## X. Phrases of comparison

ὕσπερ, οἷον c. ἐκ to mark the field of metaphor: cf. ἀπό, p. 48, *ēn*, p. 208; ὕσπερ ἐξ ἀμάξης, Dem. 268. 122; οἷος ἐκ τριόδου, v. *supra*, p. 56; οἷον ἐκ δρυόχων, v. *supra*, p. 56. ὕσπερ ἐκ φαρέτρας φηματίσκια . . . ἀνασπῶντες ἀποτοξένουσι, Plat. Theaet. 180 A; Rep. 435 A, τάχ' ἄν . . . τριβοντες ὕσπερ ἐκ πυρείων ἐκλάμψαι ποιήσαιμεν τὴν δικαιοσύνην, etc.

<sup>64</sup> Cf. Plat. Gorg. 493 D, ἄλλην σοι εἰκόνα λέγω ἐκ τοῦ αὐτοῦ γυμνασίου τῇ νῦν, with which Leutsch. App. prov. 2. 47, 68 compares a number of similar prov. expressions, v. *supra*, p. 56.<sup>65</sup>

<sup>65</sup> Cf. Ar. Nub. 186, τοῖς ἐκ Πύλου ληφθεῖσι, 'they look like the captives from Pylos,' where we might have had τοῖς ἐκ Πύλου without ptc. in just such a phr. as these.

<sup>66</sup> For omission of art. v. Gildersleeve, *Syntax of Classical Greek*, Part II §§568, 569.

## PART IV

### *eis*

*eis*, is only another form of *ἐν* from idg \*en (\*eni), \*ŋ, Gr. *ἐν*, *ἐνι*, *ἐντι* with the added form *ἐν*s on the analogy of *ἐκ* and *ἐξ*; *ἐν*s in Attic gave *eis*, *ἐς* which came to be restricted to the use with the accusative of the end of motion like the Latin *in* with the accusative;<sup>1</sup> cf. early Lat. *en*, goth., old high Ger. *in*, etc. In many dialects and several times in Pindar, (Pyth. II. 11, 86; V. 36; Nem. VII. 31)<sup>2</sup> *ἐν* is used with the accusative of the end whither, as well as with the locative dative of the place where. Cf. Lat. *in* with accusative and ablative.

Its uses are commonly stated as: 1. Spatial: a. End in space after verbs of motion, b. End or limit in quantity; c. extent in space, e. g., ‘from sea to sea.’ d. Meaning ‘in the presence of,’ Lat. *coram*, but in the direction whither.

2. Temporal: a. of the end or limit in time, e. g., ‘until sunset.’ b. Of temporal extent, e. g., ‘for a year,’ *eis ἐνιαυτόν*, ‘a year long.’

3. Figurative: a. of the end, purpose, intention, b. of manner with the conception in mind of the end striven for or attained; many of these expressions are equivalent to adverbs. c. Of relation or reference,—in consideration of, in regard to, with reference to, an object, e. g., *ἐς τὰ πάντα*, *ἐς τὰ ἄλλα*, etc.

Most of these uses are found in Homer, but, as is noted by Kühner-Gerth, *eis* of the quantitative end does not occur until later.

### A. HOMER

Homer<sup>3</sup> several times uses *eis* with the accusative of the person as the end of motion where the Attic uses *ώς*, *πρός* or *παρά* (v. p. 87). Sometimes after a verb of rest the preposition has a pregnant force implying previous motion to the place (v. p. 87). This occurs also in Attic, and in late Greek developed into a usage practically equivalent to *ἐν*.

#### I. Prepositional idioms

##### a. With nouns:

<sup>1</sup>K.-G. II. 1. S. 468; Walde; Prellwitz; Brugmann, *Kz. vgl. Gr.* I. c.

<sup>2</sup>For additional uses of *ἐν* c. acc. v. Solmsen, *F. Rh. Mus.* 61. (1906) 491 sqq.

*Präpositionsgebrauch in griech. Mundarten*; v. also *ἐν* p. 134.

<sup>3</sup>For *eis* in Homer, v. Munro, p. 110.

*ἐς βόθρον*, Od. 11. 36, semi-tech. of slaying sheep into, i. e., so that the blood would run into a pit. (Cf. Aesch. Sept. 42, *ταυροσφαγοῦντες ἐς μελάνδετον σάκος* and Ar. Lys. 188, *eis ἀσπίδα* which looks back to the expression in the Septem [v. Schol.]. Cf. also Xen. An. 2. 2. 9, *eis ἀσπίδα*.) V. p. 99.

*ἐς δίσκουρα*, Il. 23. 523, *ἐς δίσκουρα λέλειπτο*, ‘he was the length of a discus throw behind.’ Cf. Il. 5. 118, *ἐς ὄρμὴν ἔγχεος ἐλθεῖν*, ‘within my spear’s cast.’

*ἐς ὄφθαλμούς*, Il. 24. 204=520, *ἐλθέμεν . . . / ἀνδρὸς ἐς ὄφθαλμούς*, ‘to the eyes,’ i. e., ‘within the presence of.’<sup>4</sup> Cf. *eis ὡπα infra*.

*ἐς πόδας ἐκ κεφαλῆς* (little more than a tag, but w. slight idiomatic feeling) Il. 18. 353; 16. 640; 23. 169.<sup>5</sup> V. ἐκ p. 54. Cf. *ἐς σφυρὸν ἐκ πτέρυνης*, Il. 22. 397, *ἐς μυχὸν ἐξ οὐδοῦ*, Od. 7. 87, 96.

*ἐς Σιδονίην*, Od. 13. 285, ‘to go on board ship for,’ and *ἐς Τρωίην*, Il. 11. 22, ‘to sail for Troy,’ are a little different from going to Troy, etc.; the destination combines the end in view in the mind with the end of motion, while still other phrases, as we shall see, even in Homer, refer only to the end in mind, the purpose, the local idea disappearing entirely.

*eis τε φώς ἄγαγεν*, h. Merc. 12, Eng. ‘brought to light,’ Ger. ‘brachte ans Licht,’ the beginning of a phr. frequent in Attic Gk. Cf. *πρὸ φώσσε*, Il. 16. 188; 19. 118; h. Ap. 119.<sup>6</sup>

*eis ὡπα*, Il. 9. 373, *ἔμοι . . . eis ὡπα ἰδέσθαι*, ‘to look me in the eye, the face,’ slightly idiomatic; Il. 15. 147 c. gen. instead of dat., *Διός τ’ eis ὡπα ἴδησθε*; absol. Od. 22. 405, *δεινὸς δ’ eis ὡπα ἰδέσθαι*, ‘terrible to behold’; 23. 107, *οὐδ’ eis ὡπα ἰδέσθαι ἐνάντιον*, ‘to look at him face to face’;<sup>7</sup> cf. Il. 3. 158, *αἰνῶς ἀθανάτησι θεῆς eis ὡπα ἔοικεν*, ‘she is like in face,’ a real phr., which may be explained by supplying *ἰδόντι*, ‘to one looking into her face’; so Od. 1. 411, *οὐ μὲν γάρ τι κακῷ eis ὡπα ἔώκει*. Cf. Hes. Op. 62, *ἀθανάτης δὲ θεῆς eis ὡπα ἔϊσκειν*. Cf. idiom. usage of *ἐς ὄφθαλμούς* cited above.

<sup>4</sup>So in later lit. *eis ὄψιν* (often especially in Hdt.), *eis πρόσωπον*, *eis ὅμιμα*, *ὅμιματα*, all of which may be thought of as starting in the Homeric use.

<sup>5</sup>Cf. pun on this with inversion of phr. Ar. Plut. 650, *ὡς ἔγώ τὰ πράγματα / ἐκ τῶν ποδῶν ἐς τὴν κεφαλήν σοι πάντ’ ἔρω*.

<sup>6</sup>In view of these cases with *πρό* Stoll, *N. J. f. Ph.* 79. 319, would emend *eis* to *πρό*, which appears unnecessary in the light of the frequent use of *eis φάσ* with *ἄγεν* in Attic. v. p. 90. Cf. further. Verg. Aen. 10. 704 *in lucem*.

<sup>7</sup>Cf. prep. cpd. *εἰσωπός*, Il. 15. 653; *ἐνωπῇ* as dat. adv. Il. 5. 374; 21. 510; cf. also Il. 15. 320, *κατ’ ἐνῶπα ἴδων Δαναῶν ταχυπόλων*; Brugmann, *Gr. Gr.* §499, and Solmsen, Rh. Mus. 61. 491ff. cite this cpd. as a remnant of *ἐν* c. acc., so also Hom. adv. *ἐνδέξια*.

b. With adjectives:

*εἰς ἀγαθόν, ἀγαθά*, Il. 9. 102, *εἰπεῖν εἰς ἀγαθόν*; 11. 789, *ὅ δὲ πείσεται εἰς ἀγαθόν*, ‘for his profit’; pl. Il. 23. 305, *μιθεῖτ’ εἰς ἀγαθὰ φρονέων* a var. not to be explained on metrical grounds. Cf. Theogn. 162.

*ἐσ μέσον*, Il. 23. 574 (idiom. phr.), *ἐσ μέσον ἀμφοτέροισι δικάσσατε, μηδ' ἐπ' ἀρωγῇ*, ‘in the middle,’ practically = ‘impartially.’ *ἐσ μέσον* is frequent in the usual force of going ‘into the middle’: (absol.) Il. 3. 77=7. 55; Il. 4. 79, 299; 15. 357; 23. 704, *ἐσ μέσον ἔθηκε* of a prize for a contest ‘set in the midst,’ Lat. *in medio ponere*. This phr. has a long and interesting history, v. *infra*, pp. 93, 94, also cf. *ἐν* pp. 138, 158f. Od. 8. 144, *στῆ β’* *ἐσ μέσον ιών* of going ‘into the midst’ to speak, this use maintains itself as a regular formula, cf. ib. 262; 17. 447; 18. 89; h. XIX. 22. (c. gen.): Il. 3. 266, 341; often with *ἀμφοτέρων* for *ἐσ μεταίχμιον* of the space between the two armies, Il. 6. 120; 20. 159; so Hes. Th. 709; Il. 23. 814, c. *ἀμφοτέρων* instead of *ἀμφοτέρων*. Cf. *ἐν*, p. 138.

Il. 2. 379, *εἴ δέ ποτ’ ἐσ γε μίαν βουλεύσομεν*, ‘but if ever we shall be at one in council,’ an unusual and idiomatic phr., which may be explained by supplying *βούλην* from the verb. (Cf. Eng. ‘at one.’)

## II. Elliptical

*οἶκον, δόμον, δόμους, ἱερόν* or some other familiar word omitted.<sup>8</sup>

Sc. *οἶκον, δόμον, δόμους*: *εἰς Ἀτταῖο*, Il. 8. 367; 13. 415; 21. 48; 22. 213; Od. 10. 502; 11. 164, 277, 425; 12. 383; so Theogn. 906;<sup>9</sup> frequent in Attic Greek, v. p. 103. *ἐσ Πριάμοιο*, Il. 24. 160; *ἐσ Αχιλλῆσ*, Il. 24. 309; *εἰς Ἀλκυνόιο*, Od. 8. 418; 13. 23; *ἐσ Κλυτίοιο*, Od. 16. 327; *ἀνδρὸς ἐσ ἀφνειοῦ*, Il. 24. 482; *ἐσ πατρός*, Od. 2. 195; *ἐσ ἡμετέρον*, h. Merc. 370. *εἰς ἡμέτερον*, Od. 2. 55; 7. 301; 17. 534. Sc. *ἱερόν*: *ἐσ Αθηναῖς*, Il. 6. 379=384. Sc. *ῥόον*: *εἰς Αἰγύπτιο*, Od. 4. 581. Cf. in Attic *εἰς Ἀπόλλωνος, Δήμητρος, φιλοσόφου, διδασκάλου*, etc., also Lat. *ad Apollinis, ad Castoris, etc.*

## III. Temporal

### 1. Of a limit in time, determining a period:

Il. 14. 86, *ἐκ νεότητος . . . καὶ ἐσ γῆρας.*

*ἐσ ἡέλιον καταδύντα*, most often in the form *πρόπαν ἡμαρ ἐσ ἡέλιον καταδύντα*, ‘all day until the setting of the sun,’ so Il. 1. 601; 19. 162; 24. 713; Od. 9. 161, 556; 10. 183, 476; 12. 29; 19. 424; h. Merc. 206,

<sup>8</sup>But v. *ἐν* p. 168 ftn. for explan. of gen. not as adnominal, but originally locative with addition of local adv.

<sup>9</sup>Cf. Ap. Rhod. 2. 353; ib. 1. 337, *ἐσ Αἰγαροιο*.

so also Hes. Th. 596; var. Il. 19. 308, δύντα δ' ἐς ηέλιον μενέω, so Od. 17. 570, 582. In Od. 3. 138 it means ‘towards’ or ‘near sunset,’ Lat. *sub vesperam*, *eis* of making an appointment, setting a date, so in later Gk.

Od. 11. 375, καὶ κεν ἐς ήῶ δῖαν ἀνασχοίμην.<sup>10</sup> Cf. ἐς αὔριον, Od. 11. 351; cf. Od. 15. 126, ἐς γάμου ὥρην v. *infra*.

## 2. Extent of time:

*eis* ἐνιαυτόν, ‘for a year,’ Il. 21. 444; Od. 4. 526, 595; 11. 356; h. Cer. 399, so Hes. Op. 44, cf. Th. 799 (*μέγαν*); more often, τελεσφόρον *eis* ἐνιαυτόν ‘for a full year,’ so Il. 19. 32; Od. 10. 467; 14. 292; 15. 230; h. Ap. 343, XX. 6; so too Hes. Th. 740, also τετελεσμένον *eis* ἐνιαυτόν Th. 795, Op. 561; var. *eis* ἐνιαυτὸν ἄπαντα, Od. 14. 196. But Od. 4. 86, τρὶς γὰρ τίκτει μῆλα τελεσφόρον *eis* ἐνιαυτόν, ‘three times within the full circle of the year,’<sup>11</sup> cf. *eis* ὥρας, Od. 9. 135.

*eis* ὥρας, Od. 9. 135, αἰεὶ/ *eis* ὥρας ἀμῷεν, ‘within the year,’ i. e., ‘always at the appointed time,’ ‘every season as it comes around’; cf. h. Hom. XXVI. 12, δὸς δ' ἡμᾶς χαίροντας ἐς ὥρας αὗτις ἵκεσθαι/ἐκ δ' αὗτοῦ ὥραῶν *eis* τοὺς πολλοὺς ἐνιαυτόὺς, cf. Attic *infra*, p. 107. But the sing. is different in Od. 15. 126, δίδωμι . . . ἐς γάμου ὥρην, ‘against the time of your marriage,’ where it determines the period, but the emphatic idea is that of intention amplified by the following infinitive, ‘I give you this gift until the time of your marriage, to bear to your wife.’ Cf. Hdt. 6. 61.

ἐς τι ἔτι κτείνεσθαι έάσετε λάον Ἀχαιοῖς; ‘to what point?’ ‘how long?’, Il. 5. 465.

3. Setting a date: Od. 14. 384, φάτ' ἐλεύσεσθαι ή ἐς θέρος ή ἐς ὄπωρην, ‘he said that he would come home either by summer or harvest-time’ (also sets the limit in time). Cf. Od. 3. 138, 7. 317, ἐς τόδε; also ἐς αὔριον *infra*.

## IV. Adverbial and temporal

ἐς αὔριον, simply ‘to-morrow,’ ‘on the morrow,’ Il. 8. 538; Od. 7. 318 and often later; but also Od. 11. 351, ἐπιμεῖναι ἐς αὔριον ‘until to-morrow,’ ‘until morning’ where the prep. has its own force. Cf. also Hes. Op. 410, ἐς τ' αὔριον ἐς τε ἔνηφιν (note phr. ἐς ἔνηφιν = *eis* τρίτην, ‘to-morrow and the day after to-morrow.’) Cf. later, Plat. Legg. 858 B.

ἐς περ ὄπισσω, Od. 18. 122; 20. 199; cf. εἰσοπίσω h. Hom. Ven. 104; ‘hereafter,’ ‘in time to come’; so Soph. Ph. 1105.

<sup>10</sup>Cf. Ap. Rhod. 1. 1151, ἐς ἡῶ ‘at dawn’; cf. Theocr. 18. 14, ἐς ἀῶ, ‘to-morrow.’

<sup>11</sup>Cf. Ap. Rhod. 1. 690, *eis* ἑτος ‘within a year.’

*ἐς τελευτὴν*, ‘at the end,’ ‘at last.’ h. Hom. VII. 29, *ἐς δὲ τελευτὴν/έρει*. Cf. Hes. Op. 333. Cf. Theogn., Pind., Soph., v. *infra*, p. 111.

*ἐς τέλος*, ‘at last,’ ‘finally,’ h. Merc. 462, *ἐς τέλος οὐκ ἀπατήσω* (Baumeister: *numquam te fallam*). Cf. Hes. Op. 218; 294; 664. Cf. Att. v. *infra*, p. 111.

*ἐς υστερον*, Od. 12. 126; so also Hes. Op. 351; cf. Hdt. 5. 41, 74, etc., p. 107. Cf. *ἐν*, p. 191, *ἴξ*, p. 72.

### V. Tags

1. Military: *εἰς ἔθνος*, ‘to the band,’ ‘tribe,’ ‘company,’ in the expression *ἄψ δ’ ἐτάρων εἰς ἔθνος ἔχασετο*, Il. 3. 32; 11. 585; 13. 165, 533, 566, 596, 648; 14. 408; 16. 817.

*ἐς νῆας*, Il. 10. 366; 11. 513; 13. 31; 19. 3, etc.

*εἰς στρατόν* ‘to the army’ (slight), Il. 4. 70; 10. 325; 24. 112, 566.

Phrases for going into the battle, the press, etc.:

*ἐς ὅμιλον*, (*Δανάων*) Il. 19. 402; (*λάων*) 7. 218; (*ἐταίρων*) 17. 129; (*μυηστήρων*) Od. 17. 590; 22. 263, 282.<sup>12</sup>

*ἐς πληθὺν*, ‘to retire into the mass, the crowd,’ Il. 11. 360; 17. 31; 20. 197; cf. *εἰς ἔθνος supra*.

*ἐς πόλεμον*, Il. 1. 491; 16. 728; but 8. 376, *ἐς πόλεμον θωρήξομαι*, ‘arm myself for battle.’

*ἐς φόβον ἀνδρῶν*, Il. 15. 310, practically means ‘into the battle,’ ‘into the press,’ but contains the added idea of the end or intent, ‘for the terror of men.’<sup>13</sup>

2. Local designations with slight idiomatic feeling:

*εἰς εύνην*, Il. 11. 115, ‘the lion to its lair’; but in Il. 14. 209, 296; h. Ap. 329, 344, it refers to the marriage couch.

*ἐς κόπρον* (almost tech.) ‘to the barnyard,’ Od. 10. 411, so *ἀπὸ κόπρου*, Il. 18. 575; cf. *κατὰ κόπρον*.

*ἐς λέσχην*, Od. 18. 328, 329, *οὐδ’ ἐθέλεις εῦδειν χαλκήιον ἐς δόμον Ἐλθών/ἥκε που ἐς λέσχην*; cf. Hdt. 2. 32, *ἐς λέσχην* transferred to the talk or gossip that went on in the lounging-place.

3. Familiar and frequent local designations:

*εἰς ἀγορῆν*, Il. 1. 490; Od. 8. 109; *ἐς ἀγῶνα* ‘to the assembly met to see the games,’ Il. 23. 799, 886; cf. *εἰς μέσσον ἀγῶνα*, 685, 710. Cf. *ἐν*, p. 135. *ἐς δίφρον*, Il. 5. 364; 11. 359. *εἰς Ἀιδαο δόμον*, Od. 10. 175, 491, 564; 14. 208, etc. Cf. phr. which omit *δόμον* v. *supra*, p. 84.

<sup>12</sup>Cf. Ap. Rhod. 1. 109.

<sup>13</sup>v. Leaf *ad loc.*, who cites other examples of *εἰς* c. acc. of intent or purpose.

*eis* δῶμα, Od. 10. 62; h. Merc. 34. *eis* οἶκον (*iévat*), Il. 6. 490; Od. 1. 356; 21. 350; (*ἄγειν*) 14. 318; 17. 84. *eis* ὥρμον, Od. 15. 497, *τὴν* (i.e., 'the ship') *eis* ὥρμον προέρεσσαν ἐρεπτοῦς, 'they rowed the ship to harbor.' *ἐς περιωπήν*, Il. 14. 8; Od. 10. 146 (cf. *ἐν* Il. 23. 451). *ἐς σκοπίην*, Il. 20. 137, καθεξώμεθα κίουντες, *ἐκ πάτου* *ἐς σκοπίην*. Cf. use of other preps. with most of the words in this group.

#### VI. Noteworthy uses of preposition

1. *eis* after vb. of motion c. acc. of the person, not of going 'against' the person, but simply 'to him,' later regularly *ώς*: Il. 7. 312; 15. 402; Od. 14. 127; 22. 202.
2. *eis* 'within reach of,' v. *supra*, Il. 5. 118; cf. 23. 523.
3. Pregnant: Il. 15. 276, ἔφανη λιს ἡγγένειος | *eis* ὀδόν, 'appeared in the way,' implying a previous vb. of motion.

#### B. LITERATURE AFTER HOMER

##### I. Idiomatic phrases

###### a. With nouns:

*ἐς ἀγκάλας*, Eur. Alc. 190, *ἥ δὲ λαμβάνοντος* *ἐς ἀγκάλας*; Ion. 1598, *ἀρπάσαντ*' *ἐς ἀγκάλας*/ . . . *βρέφος*, (prob. slightly idiomatic, although less so than some of the cases with *ἐπὶ*), cf. *ἐν*, p. 145 and *ἐπὶ*. Cf. Eng. 'infant in arms.'

*eis* ἀκοὰς, earliest form sing. c. adj. Aesch. Prom. 689, *ἐς ἀκοὰν ἐμάν*; Eur. Phoen. 1480, *οὐκ eis* ἀκοὰς *ἔτι δυστυχίᾳ* *δώματος* *ῆκει*. Cf. *eis* ἐπήκοον, 'within hearing,' *infra*, p. 113.

*eis* ἄκρον, Hes. Op. 291, *ἐπήν δ'* *eis* ἄκρον, *ἴκηται* 'but when one reaches the summit' (of the steep, rough path of toil which the immortals have set in front of virtue), quoted by Plat. Prot. 340 D; Cf. Tyrt. 10. 43, *ἐς ἄκρον ἀρετῆς ικέσθαι*; Simon. 41. 6, *ἴκη τ'* *ἐς ἄκρον / ἀνδρέας*; cf. Hippo. 45 (34), *eis* ἄκρον *ἔλκων*, *ώσπερ ἀλλάντα ψύχων* (prob. literal). The passages from Tyrt., Simon., Plato, seem to be an echo of the Hesiodic phr., but later, Theocr. 14. 61 we find *eis* ἄκρον as a real adv. phr., *eis* ἄκρον *ἀδύς* (Lang: 'the top of good company').

*eis* ἄμιλλαν, Ibucus 2. 6, *ἐς ἄμιλλαν ἔβα* (nearly or quite lit.); Eur. Tro. 621, *κακῷ κακὸν γάρ eis* ἄμιλλαν *ἔρχεται* = vb. 'rivals,' cf. Eng. 'enters into rivalry with'; Hec. 226, *μήτ'* *eis* *χερῶν ἄμιλλαν ἔξελθης ἔμοι*; ib. Frg. 347.3, *λόγων ματαίων eis* ἄμιλλαν *ἔξιών* (metaph. end of motion). Cf. *πρός* (w. pl.) Eur. Med. 1082.

*ἐς ἀναγκαῖην ἀπειληθέντας*, Hdt. 8. 109. 2, 'brought into great straits,' cf. *ἀπορίην*, *στενόν*.

*εἰς ἄντλον*, Eur. Heracl. 168, *εἰς ἄντλον ἐμβήσει* (second pers.) πόδα, metaph. for getting into a difficulty. Cf. *infra*, *εἰς ἀπορίαν*, *εἰς φρέατα πεσεῖν*, etc.; but in Eur. Hec. 1025, *ἄντλον* is literally sea-water.

*εἰς ἀπορίαν*, Hdt. 1. 24, *ἀπειληθέντα . . . ἐς ἀπορίην*, so 2. 141, ‘brought into great straits’; cf. 1. 79, *ἐς ἀπορίην πολλὴν ἀπιγμένος*; Thuc. II. 81. 8, *ἐς ἀπορίαν καθιστάντων*, cf. Xen. Oec. 3. 8 (c. gen.); Plat. Hipp. Mai. 286 C, *εἰς ἀπορίαν με κατέβαλεν* ‘reduced me to straits’; cf. Plat. Theaet. 174 C, v. *infra* sub *φρέατα*; cf. *εἰς ἄντλον supra*, *εἰς ἄπορον infra*, *εἰς ἀμήχανον*, *ἀμήχανα*, *ἐς ἀναγκαῖην*, *ἐς στενόν*, etc.

*εἰς ἀριθμόν*, Eur. Hec. 1186, *αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν*,<sup>14</sup> ‘some of us by nature count among the bad,’ ‘to fill up the ordinary number’; cf. Menand. 165 K., *εἰς τὸν ἀριθμόν*, *ad numerum expletum*; so Eur. Frg. 495, *κεῖς ἀνδρῶν μὲν οὐ/τελοῦσιν ἀριθμόν*, ‘they do not count in the number of men’; El. 1054, *ἢ δὲ μὴ δοκεῖ τάδε, / οἵδ' εἰς ἀριθμὸν τῶν ἐμῶν ἡκει λόγων*, ‘she does not come into the account of my words,’ (Way: ‘if any think not so, With her mine argument hath naught to do’)<sup>15</sup> It is only a step from this c. gen. and a vb. of motion to the absol. use c. vb. of motion, Thuc. II. 72. 3, *καὶ ἄλλο εἴ τι δυνατὸν ἐς ἀριθμὸν ἐλθεῖν*, ‘and anything else which can be counted.’ Hdt. 7. 60, *πλῆθος ἐς ἀριθμόν* illustrates a use of the prep., rather than a phr., ‘in respect of numbers.’

*εἰς βάθος*, Eur. Med. 1297, *ἐς αἰθέρος βάθος*; Ar. Av. 1715, *ἐς βάθος κύκλου/χωρεῖ* (Schol.: *εἰς τὸ ὕψος τοῦ οὐρανοῦ*); neither of these expressions c. gen. is really a phr., but it occurs without gen. in Ar. Meteor. 386<sup>a</sup> 19, 23, 30, and the transference of meaning from depth to height gives an idiom. tone even c. gen. Cf. *ἐκ*, *ἐν*, *ἐπί*, *κατά*.

*εἰς βυθόν*, Aesch. Suppl. 408, *δεῖ τοι βαθεῖας φροντίδος σωτηρίου/δίκην κολυμβητῆρος*, *ἐς βυθὸν μολεῖν/δεδορκός δύμα*; Soph. Ai. 1083, *ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν*, metaph. of the state; but cf. Ar. H. A. 619<sup>a</sup> 7; 631<sup>a</sup> 18. *εἰς βυθόν* lit. ‘into the sea,’ or ‘the deep,’ ‘the depths of the sea’, *et al.*; cf. *ἐν* p. 162.

*ἐς δαῖτα*, Theogn. 563, *κεκλησθαι ἐς δαῖτα*; cf. c. *καλεῖν* ‘to invite,’ Ar. Av. 494, *ἐς δεκάτην . . . κληθεῖς*, ‘to the christening-day feast’; cf. *εἰς ξυμπόσιον*, Vesp. 1005, *ἐπὶ δεῖπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν*, an interesting parallel use of *ἐπὶ* and *εἰς*, (*δεῖπνον* regularly has *ἐπὶ*, exc. Eccl. 1149, *πρὸς τὸ δεῖπνον*),<sup>16</sup> there is very little difference

<sup>14</sup>Dindorf del. 1185, 1186; text much disputed; see edd.

<sup>15</sup>Cf. Hom. Il. 2. 202 prep. cpd. *ἐναριθμίος*, Od. 11. 449 simple Dat. *ἀριθμῷ*.

<sup>16</sup>v. Starkie ad Vesp. 1005.

in the three preps., *eis*, *èπi*, *πρòs* in this sense, but some words customarily take certain prepositions, e. g., always *èπi ξèνia*, to invite a stranger to dinner, Hdt. 2. 107, etc., freq. in inserr. (in Athen. *ψηφίσματa*); cf. Eur. Ion. 1140, *è sòiññv*, cf. Plat. Phaedr. 247 B, *òτaν ðè òñ πròs ðaïta kai èpì θoïññv ïwastv*; cf. Lach. 186 A, *èπeïðò . . . eis* σuμòvùlòjv πarèkalaesàtñv ñmàs pèri tòv vïéou, ‘call us into consultation,’ so 187 C, 190 B; Prot. 313 A; Aeschin. III. 154, *eis πroëdrìav*; Ar. Av. 333, *è sò ðòlòv èkálese* transfers the same use from the concrete to the abstract.

*eis ðòlòv*, Eur. Tro. 615, *tò ð' èvγenès 'eis ðòlòv ñkei, mètaβòlòs tòiàsò'* èxov, the sudden shift to the personal construction is idiomatic nor is it frequent thus to put the person himself for the qualities he would have.

*eis èpiv*, Soph. Ai. 1018, *πròs oñdèn eis èpiv ðuμòvùmèv* (Jebb: ‘whose wrath makes strife even without a cause’). For *ðuμòvùmèv* *eis* v. *kéras infra*.

*eis θoïññv*, Eur Ion. 1140, v. *supra* *ðaïta*.

*eis ðuμòv βaλeñv*, *βaλleσθai*, ‘lay to heart,’ Soph. O T 975; Hdt. 1. 84; 7. 51. 3; 8. 68 γ., all these cases have the verb in the middle voice, but cf. Blos ‘Oμòpov §30, ès ðuμòv èbala tò òñòtèn quoted by Jebb. Cf. ènì ðuμòv βaλleσθai, Hom., Hes., etc. v. pp. 141, 149; also ènì φreσi; but Soph. El. 1347, *oñdè ò' ès ðuμòv fèrw* is not quite the same, v. *infra*, p. 126 *sub* *fèrew*.

*eis kéras*, Eur. Bacch. 742, *tañpov ð' ñbriσtai keis kéras ðuμòvùmèv*, of venting their fury with their horns; Vergil imitates this, Georg. 3. 232; Aen. 12. 104, *irasci in cornua*; for *ðuμòvùmèv* *eis* cf. *eis supra*; for *eis kéras*, Eur. Hel. 1558, *keis kéras πarèμblépaw*, ‘levelling his horns.’

*èk lèσçhñv*, Hdt. 2. 32, *èk lògaw ãllaw òpikéσthai ès lèσçhñv pèri tòv Néiñlv*, ‘talk,’ ‘gossip’ (prob. slight idiom. coloring); cf. Hom. Od. 18. 329 ès lèσçhñv of the place where the gossip went on.

*eis μètñv* (setting a limit), Plat. Minos 320 A, *μòj σuμòpínev òllòlòis eis μètñv*; so Legg. 775 B.

*eis òdòv*, Eur. Med. 766, *keis òdòv ßeßòkamèv*, metaph. i. e., ‘we have come to a way of action’; but cf. Soph. Ai. 37, (lit.) ‘came into the path’, *pálai φuñlaç èbñv/τò ñpò ðòdòv kuvagía*.

*eis òmpa, òmpata*, Eur. Heracl. 887, *kai γàp oñk èbòñlètò/çòv eis sòv èlòtèv òmpa kai òdñvai òlèknv*, ‘to come within your sight’; Or. 461, *eis òmpat' èlòtèv tòiñv èxèiprgaσmèv*. Cf. Hom. Il. 24. 204=520, *è òphthalmoñv*. Cf. *eis òpiv*, *πròsωpov infra*.

*eis ὥρφναν*, Eur. H. F. 352, *τὸν γὰς ἐνέρων τ' ἐς ὥρφναν/μολόντα*, the transference of meaning from the darkness of the night to that of the lower world indicates a slight idiomatic feeling; cf. Eur. Suppl. 994, *οἱ' ὥρφνας*, Ion 955, *ἐν ὥρφνῃ*, usually transferred to the meaning of night itself. Cf. for darkness of the lower world, Plat. Phaedr. 256 D, *eis γὰρ σκότον καὶ τὴν ὑπὸ γῆς πορείαν . . . ἐλθεῖν*.

*eis ὥχλον*, Eur. Hipp. 986, *ἐγώ δ' ἀκομψός εἰς ὥχλον δοῦναι λόγον* 'in public'; cf. *παρ' ὥχλῳ*, Hipp. 213, 989; Amphis, 14 K., *διὰ τί δ' οὐκ ἄγεις εἰς τὸν ὥχλον αἰτόν* (of bringing a new idea which he had 'before the public' in a play); similarly, *eis ὥχλον φέρειν* Anaxandrides, 54 K. Cf. *ἐς μέσον, ἐς τὸ κοινόν, ἐς τὸ φανερόν infra*.

*eis ὅψιν*, Lat. *coram*, 'in the presence of,' 'face to face,' etc., c. dat., gen. or absol. (sometimes c. art.). Aesch. Cho. 215, *eis ὅψιν ἥκεις ὡνπερ ἐξηνχού πάλαι*; Pers. 183; Eur. Med. 173; Ion 1557; cf. Or. 513, *eis ὄμμάτων . . . ὅψιν . . . περᾶν*; Hdt. 1. 136, *οὐκ ἀπικνέεται ἐς ὅψιν τῷ πατρί*; 2. 121 ε; 3. 27, 42, 63, 68; 4. 81; 5. 13, *ἄγειν αὐτὴν ἐκέλευε ἔωντῷ ἐς ὅψιν*; 5. 106; 6. 30. 2, 94, 134; 7. 6. 4, 29, 136, 146. 3; 8. 26, 106. 4; 114. 1; Thuc. VI. 49. 2, *πρὶν ἐς ὅψιν ἐλθεῖν*, 'before the army came into sight.' In Soph. O C 577, (a real and more idiom. phr.), *δῶρον οὐ σπουδαῖον εἰς ὅψιν*, 'in respect of,' i. e., 'nothing great to look at'; cf. Ai. 876, *πόνου γε πλῆθος, κούδὲν εἰς ὅψιν πλέον*, 'nothing more to see'; cf. *ἀπό, ἐξ ὅψεως*, pp. 38, 54.

*eis προεδρίαν*, v. *supra sub δαῖτα*.

*ἐς προμάχους*, Tyrt. 9. 4. Cf. 9. 12. Cf. Hom. *ἐν p. 137*.

*eis πρόσωπον*=Lat. *coram*. Eur. Hipp. 720, *eis πρόσωπον Θησέως ἀφίξομαι*, (idiom.), cf. *eis ὅψιν, ὄμμα*.

*eis c. σύμβολον*, Eur. Hel. 291, *ἀνεγνώσθημεν ἀν / εἰς ξύμβολ' ἐλθόνθ'*.

*eis συμβούλην*, v. *supra sub δαῖτα*; so *eis συμπόσιον*.

*ἐς τύχας*, Thuc. I. 69. 5, *ἐς τύχας . . . καταστῆναι*, 'expose yourselves to chances of war'; but I. 78. 2, *φιλεῖ ἐς τύχας τὰ πολλὰ περιστασθαι*, 'wont to turn out a series of chances.'

*ἐς φάος, φῶς ἄγειν, ἐλθεῖν*, etc., Eng. 'bring to light,' 'come to light.' First in Hom. h. Merc. 12; Hes. Th. 626, *ἀνήγαγον ἐς φάος αὗτις* of the children of Uranos, cf. 157, 652. Theogn. 712, *ἥλιθε . . . ἐς φάος ἡλίου*, lit. of coming back from the lower world, so Aesch. Pers. 630; Soph. El. 419; cf. Soph. Frg. 513. 7, *κάμοι γὰρ ἀν πατήρ γε δακρύων χάρων/ἀνήκτη' ἀν εἰς φῶς*; Eur. Alc. 362, 1073, 1076, 1139, H. F. 524, 611, 1222; cf. Hipp. 617, Frg. 904. 9; Ar. Ran. 1529; cf. Pax 445; cf. Alexis 219 K. (w. art.); Menand. 433 K.

But *es phaos* is already used metaphorically in Pindar, Ol. V. 14, *vn̄t' amaxavias ἄγω es phaos /tōn̄tē δāmōn̄ āstān̄*, ‘bringing to light this commonwealth of citizens’; cf. Is. VI. (V.) 62.

Trag. Fr. Adesp. 511 (Nauck), *xr̄ōnos t̄a k̄p̄n̄pt̄a p̄ānt̄a eis phaos ἄγεi*, so Soph. Frg. 832; cf. adesp. 483. 2.

Soph. Ph. 581, *δēi δ' āt̄ōn̄ l̄ēγeiv/eis phōs ð l̄ēξei*, i. e., ‘in public’; cf. 1353; O T 1229 (w. art.); Hdt. 3. 79, *φan̄ηn̄ai es t̄o phōs* of coming out into public view, nearly=‘to appear in public,’ contrasted with ‘they remain at home.’ Eur. Hipp. 714, *όμn̄vni . . . /μηδēn̄ k̄ak̄ōn̄ σōn̄ eis phaos δēiξeiv p̄ot̄e*. Cf. *πr̄os*.

Plato uses this phr. in Rep. 461 C, Cratyl. 410 D, Legg. 869 C, lit. of production or generation comparable with the Homeric use. Similarly by metaphor, of arguments, laws, proofs, Phaedr. 261 E, Legg. 722 E, 788 C, and Theaet. 157 D of Socrates serving as a mid-wife to bring forth to light the opinions of others.

*es φar̄makōn̄*, Hipponax frg. 14, *δēi δ' āt̄ōn̄ es φar̄makōn̄ ēk̄p̄oīσasθai*, ‘to make him into a scape-goat.’

*es χēip̄as*; most frequently *es χēip̄as ēl̄θēiñ, l̄ēvat̄, σvn̄lēvat̄*, c. dat., or absol., ‘to come to a hand to hand conflict, to blows, or close quarters with one.’ Cf. Lat. *in manus venire*, Sall. J. 89. 2; *ad manus venire*, Liv. 2. 46, etc. (c. *ēl̄θēiñ*): Aesch. Sept. 680; Soph. O C 975; Tr. 442; Hdt. 9. 48. 2 has *es χēip̄ān̄ te n̄mōn̄ āp̄ikēσθai* in the same meaning, cf. *ēv χēip̄ān̄ n̄mōn̄*, v. p. 150; Thuc. VII. 44. 7; (absol.) Thuc. I. 52. 3; IV. 33. 1; 96. 2; 126. 5; (c. *l̄ēvat̄*) id. II. 3. 4, 81. 8; III. 107. 4; IV. 72. 3; VII. 70. 5; VIII. 50. 3; cf. id. V. 72. 4, *ētr̄ēphān̄ ōvδē es χēip̄as*; Xen. Cyr. 8. 8. 22, 23; An. 4. 7. 15 (c. *l̄ēvat̄* absol.); cf. Cyr. 2. 1. 11.

But Xen. An. 4. 3. 31; Hell. 7. 4. 13, *es χēip̄as δēχeσθai* ‘to receive a charge at close quarters’; cf. Thuc. V. 72, *ūp̄oμēl̄vān̄tas*, ‘awaiting the charge.’

Extended by Euripides to an extremely idiom. use, Heracl. 429, *es χēip̄a γñ σvn̄n̄ψav*, ‘they came close to land.’ Cf. Verg. G. 2. 45.

Hardly idiom. is the expression ‘to come into the hands, i. e., the power of’; which begins in Hom. Il. 10. 448 and continues frequent, Hes. Th. 973; Ar. Thesm. 912; Xen. Cyr. 2. 4. 15; 3. 1. 3; 7. 4. 10; An. 1. 2. 26, etc. Similarly, ‘to bring, give, put some one into the hands of another,’ Hes. Sc. 107, cf. Hdt. 8. 106. 3 (*ἄγeiv, v̄p̄áγeiv*); Soph. El. 1348 (*δēdōn̄ai*) (almost or quite lit., perhaps a slight thought of into whose care); and to take into one’s hands, i. e., one’s care, Eur. Heracl. 228, *τōn̄ Ἰp̄ak̄lēiōn̄ p̄aiðas eis χēip̄as λaβēiñ*; in Soph. El. 1120 purely lit., but there is a real phr. with *λaβēiñ*, ‘to take

a matter in hand,' 'undertake it,' Eur. Hec. 1242, *καὶ γὰρ αἰσχύνην φέρει πρᾶγμα ἐς χέρας λαβόντ*' ἀπώσασθαι τόδε, cf. Eng. prov. 'put the hand to the plough,' etc. Similar is Hdt. 1. 126, *τάδε ἐς χεῖρας ἄγεσθαι*, so 4. 79; 7. 8.1 (cf. *τά περ ἐν χερσὶ ἔχεις* 7. 5., v. p. 154).

*εἰς χώραν, χώρας*, Xen. Cyr. 1. 2. 4, *εἰς τὰς ἑαυτῶν χώρας ἔκαστοι τούτων πάρεισιν*, 'at his own place, post, station'; cf. Theocr. 15. 57, *τοὶ δ' ἔβαν ἐς χώραν*. Cf. Xen. Cyr. 2. 1. 23, *εἰς χώραν τινὸς καθίστασθαι*, 'to succeed some one.' Cf. *ἐν*, p. 155. Cf. *κατά*, etc.

b. With adjectives: 1. General. 2. Adj. of quantity.

1. (Note frequency of phr. c. neut. adj., often w. art., sometimes equiv. to an abstract noun.)

*ἐς τὸ ἄμεινον* (almost adv., but force of prep. still evident). Eur. Med. 911, ἀλλ' *εἰς τὸ λῶον σὸν μεθέστηκεν κέαρ*; cf. Hel. 346, *εἰς τὸ φέρτερον τίθει / τὸ μέλλον, ὅ τι γενήσεται*. Cf. Hdt. 7. 8. 1, *συμφέρεται ἐπὶ τὸ ὄμεινον*, 'it turns out for the better.'

*εἰς τάμήχανον*, Eur. Heracl. 487, *πάλιν μεθέστηκ'* αὐθις *εἰς τάμήχανον*; cf. pl. c. *πεσεῖν*, Xen. An. 2. 3. 18, *εἰς πολλὰ καὶ ἀμήχανα πεπτωκότας*, 'falling into many difficulties'; cf. *ἄπορον infra*. Cf. *ἔξ*, p. 78.

*ἐς ἀμφίβολον*, Thuc. IV. 18. 4, *οἵτινες τάγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο*, 'who prudently accounted their good fortune as doubtful.' Cf. *ἐν* p. 185.

*εἰς ἄπειρον*, Xenophanes frg. 22, *ἐς ἄπειρον ἵκανει*, of the roots of the earth extending 'to infinity';<sup>17</sup> cf. Plat. Legg. 910 B, *εἰς ἄπειρον τὴν ἀδικίαν αὐξάνοντες*; *et al.* Cf. R P §503 (Nemes. de Nat. Hom. c. 38, p. 309), *μᾶλλον δὲ εἰς ἄπειρον καὶ ἀτελευτήτως τὰ αὐτὰ ἀποκαθίστασθαι* (of the Stoic cycle, the *magnus mundi annus*).

*εἰς ἄπορον*, Eur. Hel. 813, *εἰς ἄπορον ἥκεις*; so Phoen. 1400; cf. Ar. Nub. 703, *ὅταν εἰς ἄπορον πέσῃς*; for *πεσεῖν* cf. Xen. An. 2. 3. 18, v. *εἰς τάμήχανον supra*; for the thought cf. also Soph. Tr. 1243, *ώς ἐς πολλὰ τάπορειν ἔχω* (v. *πολύς*); cf. *ἐς ἄπορην, ἀναγκαίην, στενὸν ἀπειληθέντας*, etc., v. pp. 87, 88, 94.

*ἐς ἀσθενὲς*, Hdt. 1. 120, *καὶ τά γε τῶν ὀνειράτων ἔχόμενα τελέως ἐς ἀσθενὲς ἔρχεται*, 'comes to nothing'; cf. *φλαῦρον, οὐδέν*, etc.

*ἐς τ' αὐτοσχέδιην καὶ προμάχους λέναι*, Tyrt. 9. 12, cf. *προμάχους*.

*εἰς ἀφανές*, v. *sub* adv. phr. *infra*, p. 113.

*εἰς τὸ δυσμαθές*, Eur. I. T. 478, *ἡ γὰρ τύχη παρήγαγ' εἰς τὸ δυσμαθές*.

<sup>17</sup> Aristotle Caelo 294<sup>a</sup> 23 in quoting and referring to this passage has *ἐπ'* *ἄπειρον* which raises the question whether Xenoph. had *ἐπί*. Diels gives, however, no other MS reading except *εἰς*. If the text is genuine, the variation would indicate that there is no difference in meaning between *εἰς* and *ἐπί* in such a case.

ἐς τὸ δυστυχές, Aesch. Cho. 913, τεκοῦσα γάρ μ' ἔρρυφας ἐς τὸ δυστυχές;<sup>18</sup>  
Eur. Tro. 639, *eis* τὸ δυστυχὲς πεσῶν.

*eis* τοῦσχατον, v. p. 113.

*eis* τὸ ὕδιον, Xen. An. 1. 3. 3, οὐκ *eis* τὸ ὕδιον κατεθέμην ἐμοί, ‘for my personal use’; cf. Hiero 11. 1.

*eis* μέσον, *eis* τὸ μέσον:

a. Gen. uses, nearly or quite lit. and only slightly idiomatic: Solon 8. 2, ἀληθέεις ἐς μέσον ἐρχομένης; Theogn. 495, 678 (c. art.); Soph. Ai. 1285, οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς, ‘casting a ballot not of the fugitive kind’; Soph. frg. 783. 2 (c. dat.), λόγος/σύγκολλά τ’ ἀμφοῖν ἐς μέσον τεκταίνεται; Eur. Ion 1558, μὴ τῶν πάροιθε μέμψις *eis* μέσον μόλῃ; Hdt. 3. 129, 130; 8. 10; cf. 3. 102; Plat. Theaet. 180 E, ἀμφοτέρων *eis* τὸ μέσον πεπτωκότες; but Xen. Oec. 7. 26, 27, τὴν μνήμην καὶ τὴν ἐπιμέλειαν *eis* τὸ μέσον ἀμφοτέροις κατέθηκεν, i. e., he gave to both sexes in common, cf. *infra* other uses c. κατατίθημι; Plat. Rep. 572 D; ἐπινομ. 991 A; Antiphan. 207 K., etc., etc.

But more idiomatic uses are frequent: b. Pind. frg. 42 (171). 3, καλῶν μὲν ᾧν μοῖράν τε τερπνῶν ἐς μέσον χρὴ παντὶ λαῷ/δεικνύναι, Lat. *in commune*; so Soph. Ph. 609, δέσμιόν τ’ ἄγων/ἔδειξ; Ἀχαιοῖς ἐς μέσον, θήραν καλήν, i. e., ‘he showed him publicly to the Achaeans.’

c. Of meeting in conflict, Soph. Tr. 515, ἵσταν ἐς μέσον; cf. Trag. Frg. adesp. 211, 366; cf. Theocr. 22. 183.

d. c. φέρειν = ‘to propose a plan,’ etc., cf. προφέρειν, Eur. Suppl. 439, τίς θέλει πόλει/χρηστόν τι βούλευμ' *eis* μέσον φέρειν ἔχων;<sup>19</sup> Hdt. 4. 97; Xen. Symp. 3. 3; cf. Plat. Phileb. 57 A, οὗ δὲ ἔνεκα ταῦτα προηγκάμεθα *eis* τὸ μέσον, ἀρὰ ἐννοεῖς; Dem. 274. 139; 420. 250; cf. Plat. Phaedr. 267 A, τὸν δὲ καλλιστὸν Πάριον Εὔηρὸν *eis* μέσον οἴκ ταῖομεν, ‘we do not propose,’ i. e., ‘mention;’ var. Hdt. 3. 80, βουλεύματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει, but a little different, i. e., ‘refers,’ rather than ‘proposes’; but cf. Plat. Legg. 812 C, 936 A, *eis* τὸ μέσον προφέρειν of bringing before the public, as of a poet or musician producing or exhibiting his work.

e. C. τιθέναι, cf. προτιθέναι, cf. Il. 23. 704 v. *supra*, p. 84; after Hom. esp. of political proceedings, ‘to lay before the people.’ Hdt. 3. 142, ἐς μέσον τὴν ἀρχὴν τιθεὶς, ‘placing it at your disposal’; 7. 8. 6. 2, τιθῆμι τὸ πρᾶγμα ἐς μέσον, ‘I lay the matter before you’; Plat. Legg.

<sup>18</sup>Cf. Aesch. Pers. 440, τὴνδε συμφορὰν . . ./. κακῶν δέπονσαν ἐς τὰ μάσσονα, where *ἐς τὰ μάσσονα*, which did not really become a true prep. phr., is on the border line.

<sup>19</sup>But cf. Eur. Tro. 54 which hardly has this force. Cf. Eur. Hel. 1542.

719 A. βούλομαι ὑμῖν εἰς τὸ μέσον αὐτὸ θεῖναι, 'I wish to set before you' (the effect which the preceding discourse has had upon me); Dem. 1463. 2; cf. later, Plut. Sull. 26. 2, εἰς μέσον θεῖναι 'to publish'; cf. Hdt. 1. 206, ἐς μέσον σφι προειθεε τὸ πρῆγμα, Lat. *in medium afferre*.

f. C. κατατιθέναι, cf. Il. 23. 704. Eur. Cycl. 547, κάτθες αὐτὸν εἰς μέσον 'to put down in the midst for common use,' cf. Ar. Eccl. 602; Xen. Cyr. 2. 1. 14; but Hdt. 3. 80, ἐς μέσον Πέρσησ καταθέναι τὰ πράγματα, 'to share the government, power with,' so 7. 164; Plat. Phileb. 14 B, κατατιθέντες δὲ εἰς τὸ μέσον of proposing for common discussion; cf. Dem. 488. 102, ἀλλ' ἵν' εἰς τὸ μέσον καταθεῖς τὴν ὀφέλειαν ἐφάμιλλον ποιήσῃ τὸ ποιεῖν ἀλλήλους εῦ, an interesting passage, suggesting the Homeric reminiscence and showing the connotation of the phr. The uses c. τιθέναι as well as c. κατατιθέναι are probably developments from the Hom. phr. cf. ἐν, p. 158.

g. C. λέγειν, etc., 'to speak before all,' Hdt. 3. 83; 6. 129 (w. art.); Xen. Cyr. 8. 5; 22. cf. Plat. Rep. 336 C, εἰς τὸ μέσον φθεγξάμενος, 'interrupting'; cf. Xen. Cyr. 3. 3. 7 of speaking before the taxiarchs; Menand. p. 242. 58 (Capps), εἰς μέσον ἔρω.

h. Eur. I. T. 420, γνώμα δ' οἷς μὲν ἄκαρος ὅλ/βου, τοῖς δ' εἰς μέσον ἥκει of moderation as opposed to extremes.

i. Tech. as a military term, 'into the centre,' Thuc. IV. 125. 3, τὸν ψιλὸν ὅμιλον ἐς μέσον λαβών; Andoc. II. 4.

j. Plat. Rep. 547 B, εἰς μέσον ὡμολόγησαν (gnom. aor.), 'they come to an agreement'; cf. Prot. 337 E, συμβῆναι . . . εἰς τὸ μέσον, 'to come to terms,' 'agree to a compromise.'

εἰς τὸ μηδέν, Soph. El. 1166 (almost lit.), τοιγάρ σὺ δέξαι μ' ἐς τὸν σὸν τόδε στέγος, /τὴν μηδὲν εἰς τὸ μηδέν, ὡς σὸν σοὶ κάτω/ναίω τὸ λουπόν (Jebb: 'Therefore take me to this thy home, me who am as nothing, to thy nothingness, that I may dwell with thee henceforth below.'). Eur. Hec. 622, ὡς εἰς τὸ μηδέν ἤκομεν, 'how we are brought to naught'; Hdt. 1. 32, ἡ δ' ἡμετέρη εἰδαμονὶ οὕτω τοι ἀπέρρηπται ἐς τὸ μηδέν, 'set at naught'; cf. ἐς ἀσθενές, οὐδέν, φλαῦρον.

ἐς οὐδέν, Hdt. 2. 104, καὶ τοῦτο μὲν ἐς οὐδέν ἀνήκει, 'amounts to nothing'; Thuc. III. 10. 1; VII. 59. 3, καὶ ὀλίγον οὐδέν ἐς οὐδέν ἐπενόουν (Jowett: 'and all their thoughts were on a grand scale'); VII. 87. 6, καὶ οὐδέν ὀλίγον ἐς οὐδέν κακοπαθήσαντες.

εἰς στενόν, Hdt. 9. 34, ἀπειληθέντας ἐς στενόν (cf. Eng. 'driven into a corner'); Dem. 15. 22, εἰς στενὸν κομιδῇ τὰ τῆς τροφῆς τοῖς ξένοις αὐτῷ καταστήσεται, cf. later, Alciphro 1. 24.

ἐς φλαῦρον, Hdt. 1. 120, ἀποσκῆψαντος τοῦ ἐνυπνίου ἐς φλαῦρον, ‘comes to a sorry ending,’ ‘ends in nothing’; cf. ἐς ἀσθενὲς ἔρχεσθαι, p. 92, cf. *eis* τὸ μηδέν, ἐς οὐδέν.

## 2. Adjectives of quantity.

**μέγας**: Soph. O T 638, καὶ μὴ τὸ μηδέν ἄλγος *eis* μέγ' οἴσετε; (J., ‘forbear to make much of a petty grief,’ i. e., make into a great matter the grief which is as nothing.) (Cf. ἐπί c. ἔρχεσθαι, Soph. Ph. 259, Eur. Hec. 380).

*eis* τὸ μεῖζον, Eur. Frg. 1014, θεοῦ γὰρ οὐδεὶς χωρὶς εὔτυχεῖ βροτῶν/οιδός *eis* τὸ μεῖζον ἥλθε; but cf. lit. use, id. Bacch. 1237, *eis* μεῖζον ἥκω, θῆρας ἀγρεύειν χεροῖν; cf. Dem. 430. 277, *eis* τὸ μεῖζω δύνασθαι κακουργεῖν.

ἐς μέγιστον, ἐς τὰ μέγιστα, Soph. O T 519, οὐ γὰρ *eis* ἀπλοῦν/ἡ ζημία μοι τοῦ λόγου τούτου φέρει, ἀλλ' ἐς μέγιστον, ‘tends not in a single direction only, but to the largest result,’ (J.). v. φέρειν *eis*. Hdt. 5. 49, ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι, i. e., reached the highest point; so 8. 111. 3; ib. 144. 2, τιμωρέειν ἐς τὰ μέγιστα=adv.

### c. forms of *μικρός*:

Cf. Diels<sup>2</sup> 365. 5 frg. Democr. ap. Theophr., (lit.) *eis* μικρὸν συνάγεσθαι καὶ τέλος ἀποξύνεσθαι, ‘to be reduced to little and finally brought down to a mere point.’ Hyper. IV. (*in Philippid.*) Col. I. 1, ἡ ἐλκένων δύναμις *eis* μικρὸν μετέστη.

*eis* μικρότατον, Dem. 1445. 2, τὸν δὴ τοῦ φενακίζεσθαι χρόνον ὡς *eis* μικρότατον συνάγοντες, ‘contracting, narrowing, bringing the time to the shortest possible.’

ἐς ἐλασσον, Thuc. VII. 36. 2, τὰς πρώφρας τῶν νεῶν ξυντεμόντες ἐς ἐλασσον, ‘cutting down the prows.’

*eis* ἐλάχιστα, Dem. 309. 246, ταῦθ' (i. e., τὰ ἀμαρτήματα) ὡς *eis* ἐλάχιστα συστεῖλαι, ‘reducing to the least possible,’ cf. other phr. c. συστέλλειν *eis* Plat. Legg. 691 E; Thuc. VIII. 4, etc. *eis* ἐλαχίστους, Isocr. XII 179, διελόντας τὸ πλῆθος αὐτῶν ὡς οἷον τ' ἦν *eis* ἐλαχίστους.

**ὅλιγος**: ἐς ὅλιγον, Thuc. IV. 129. 5, ἐς ὅλιγον ἀπίκετο . . . νικηθῆναι, ‘came within a little of being defeated,’ like παρ' ὅλιγον, Eur. I. T. 870 *et al.* But Thuc. VII. 36. 5 (lit. and local), δι' ὅλιγον καὶ ἐς ὅλιγον, ‘through a short distance and to a short distance.’ Pl. ἐς ὅλιγος, Thuc. V. 81. 2, ἐς ὅλιγος μᾶλλον κατέστησαν, ‘set up a more oligarchical government,’ cf. VIII. 38. 3; 53. 3; 89. 2; 97. 2, v. tech. phr. p. 102. Cf. id. II. 37. 1, καὶ ὅνομα μὲν διὰ τὸ μὴ ἐς ὅλιγος ἀλλ' ἐς πλειονας οἰκεῖν δημοκρατία κέκληται ‘owing to its being conducted not in the interests of the few, but of the many.’ *eis* ὅλιγας ἐκλελέχθαι (sc. ναῦς), Xen. Hell. 1. 6. 16.

*πολὺς*: *ἐς πολλά*, Soph. Tr. 1243, *δείλαυς*, *ὡς ἐς πολλὰ τάπορεῖν ἔχω*, ‘in many ways’; cf. *εἰς πολλά*, Plat. Rep. 455 D; cf. *ἐς τὰ πάντα*, *ἐς τὰ ἄλλα*, etc. *εἰς πολλούς*, Aeschin. I. 107, *εἰς πολλούς ἐκμαρτυρῆσαι*, ‘to bear testimony before many persons,’ Lat. *publice testari*.

*ἐς πλέον*, Soph. O C 1219, *ὅταν τις ἐς πλέον πέσῃ/τοῦ δέοντος*, ‘when one has lapsed into excess of the due limit’ (J.); O T 700, *τῶνδ' ἐς πλέον =adv.* *πλέον* *ἢ τούσδε*; O T 918, *ὅτ' οὖν παραινοῦσ'* *οὐδὲν ἐς πλέον ποιῶ*, ‘I don't make anything by it,’ an interesting idiom which seems not to occur elsewhere in quite this form; but (local) Thuc. II. 21. 1, *ἐς τὸ πλέον οὐκέτι προελθών* ‘coming no further,’ cf. IV. 128. 2; cf. other preps. But *ἐς πλείονας* ‘in the interests of the many’ Thuc. II. 37. 1 v. *supra* *ἐς ὅλιγους*.

*εἰς πλεῖστον*, Soph. O C 739 (=adv.), *τὰ τοῦδε πενθεῖν πήματ'* *εἰς πλεῖστον πόλεως*, ‘to the greatest extent of all the citizens.’ Cf. other preps.

## II. *Imprecations and curses*

*ἐς φθόρον*, Aesch. Sept. 252, *οὐκ ἐς φθόρον, σιγῶσ'* *ἀνασχήσει τάδε*; (note ellipsis of vb., so *infra* Soph. O T 430, 1146,); Aesch. Ag. 1267, *ἴτ'* *ἐς φθόρον πέσοντ'*, *ἐγὼ δ' ἀμ' ἔψομαι*; cf. Menand. Περικερ. 202 (Capps), *ἄλλ'* [*ἐς φθόρον σὺ νῦν*] *βά[δι]ζε . . . /ἐκποδῶν*.<sup>20</sup>

*εἰς ὅλεθρον*, Soph. O T 430, 1146, *οὐκ εἰς ὅλεθρον*; cf. Menand. Περικ. 263, 264 (Capps), [*ἐ*] *ὅλεθ[ρον ἐλ]θέ (bis)*.

*ἐς κόρακας*, Lat. *abi in malam rem, pasce corvos*, cf. Eng. ‘go to the dogs.’ This phr. consigns one to loss of burial which was the greatest dishonor that could befall a Greek. It is used variously with different verbs and without the verb which can be easily supplied.<sup>21</sup> *οὐκ ἐς κόρακας*, Ar. Vesp. 458; Pax 500, *οὐκ ἐς κόρακας ἐρρήσετε*, so Plut. 604; Pherecr. 70 K.; Ameips. 24 K.; Alexis 94K., Menand. 971 K. *βάλλ'* *ἐς κορ.*: Ar. Nub. 133; Plut. 782; Vesp. 835; Thesm. 1079 (bis); frg. 462 K.; *ἀπόφερ'* *ἐς κορ.*: Ar. Pax 1221; Nicoph. 2 K., *οὐκ ἐς κόρακας τῷ χεῖρ' ἀπόσεις ἐκποδῶν*; Ar. Av. 990 *οὐκ εἰ θύραζ'* *ἐς κορ.* so frg. 584 K. *οὐκ ἐς κορ. ἀποφθερεῖ*, Eq. 892; Nub. 789;<sup>22</sup> *ἔξελῶ σ'* *ἐς κορ.* Nub. 123; *πλείτω χωρὶς αὐτὸς ἐς κορ.* Eq. 1314; *ἐς κορ. βαδιεῖ*, Pax

<sup>20</sup>Capps cf. also Herond. 6. 15, *ἐκποδῶν ἡμῶν φθείρεσθε*, and cpd. vb. Menand. Περικ. 403, *οὐκ εἰσφθεῖσθε θάττον ὑμεῖς ἐκποδῶν*; (v. Capps *ad loc.*), so Sam. 372. *θάττον εἰσφθάρηθι, σὺ* but not elsewhere in this sense (Capps).

<sup>21</sup>But v. Kock III. p. 248 *ad* Menand. fr. 971, quoting Zenob. 3. 87 for a different explanation.

<sup>22</sup>For *ἀποφθερεῖ* in this use cf. Menand. Περικ. 286. Sam. 161 (Capps).

117; οἰχήσεται, Vesp. 51;<sup>23</sup> παῖς ἐσ κορ. Ach. 864; Av. 889. Verb omitted: Ar. Plut. 394; Nub. 871; Pax 19; Nub. 646; Ran. 187, 189, 607; Vesp. 852, 982 (cf. Thesm. 1226, v. *infra* fn. 23); Euphan. 1 K.; cf. Lysias XIII. 81. The phr. is given a comic turn in Charon's call to his passengers, 'Who's to the crows?' Ar. Ran. 187; in Av. 28 it is used in jest with a partly lit. force, οὐ δεινὸν οὖν ὅητ' ἔστιν ἡμᾶς δεομένους ἐσ κόρακας ἐλθεῖν καὶ παρεσκευασμένους, /έπειτα μὴ ἔξευρεῖν δίνασθαι τὴν ὁδὸν.

A comic perversion as a euphemism for this phr. is Ar. Eq. 1151, ἄπαγ' ἐσ μακαρίαν ἐκποδῶν, 'go to h-eaven,'<sup>24</sup> cf. Plat. Hipp. Mai. 293 A; cf. Antiphanes, 245 K., ἐσ μακαρίαν τὸ λουτρόν; Menand. Ἐπιτρεπ. 398 (Capps), [βα]λεῖτ' εἰς μακαρίας;<sup>25</sup>

Cf. Com. Frg. adesp. 1092, ἐσ ὅλβιαν cf. Menand. Περικ. 254, ἐντεῖθεν εἰς τυχόν (Capps: 'go to—wherever you please'); Menand. Περικ. 201 (Capps), μὴ ὥρας σύ γε . . . ἵκοι,<sup>26</sup> is important if text is genuine, lit. 'may you not come to next year,' the negative of a formula used in good wishes. Cf. Theocr. 15. 74 (v. p. 107). Ar. Nub. 562 c. *εἰς*; the reading of Ar. Lys. 1037, ἀλλὰ μὴ ὥρας ἵκοισθ' is emended by Dind. to μὴ ὥρασ' ἵκοισθ' (v. L. and S. *sub adv.* ὥρασι), but might be corroborated by this case before a consonant, if the text can be relied upon. Cf. Menand. 530. 10 K. n. (Fritzsch).

Another form of imprecation is, Ar. Pax 1063, ἐσ κεφαλὴν σοί, 'on your head be it,' so Plut. 526 with an amusing pun on it in 650, 651; Ach. 833, ἐσ κεφαλὴν τρέποιστο μοι. Cf. Nub. 40; Plat. Euthyd. 283 E; Dem. 322. 290.

### III. Proverbial

*εἰς ἄχυρα*, Aristoph. frg. 76 K., *εἰς ἄχυρα καὶ χνοῦν*,<sup>27</sup> prov. of unexpected good fortune; cf. Vesp. 1310;<sup>28</sup> cf. Eupol. 299 K.; Philemon 188 K., ὅνος βαδίζεις *εἰς ἄχυρα τραγημάτων*.<sup>29</sup>

<sup>23</sup>v. Starkie, who accepts Bachmann's emendation of Thesm., 1226, *τρέχε νῦν κατὰ τὸν κόρακας ἐπονέσας το κατὰ τάχος ἐσ κόρακας* (*Philol. Suppl.* B. V. p. 254).

<sup>24</sup>Cf. Alciphro, Epp. I. 9; III. 32: v. Suid. s. v. *Μακαρία*; Zenob. 2. 61 explains differently.

<sup>25</sup>But as the pl. does not occur elsewhere it should perhaps be changed,-Capps.

<sup>26</sup>v. Capps *ad loc.*

<sup>27</sup>v. Kock *ad loc.*

<sup>28</sup>Vesp. 1310, *κλητῆρι τ' εἰς ἄχυρον* (Dind., *ἄχυρον* R V) ἀποδεδρακότι 'a brayer that has scampered off into..the bran,' v. Starkie; *ἄχυρον* Dindorf's coinage. (Kock: *ἄχυρῶνας*) The passage should be interpreted in the light of the proverb.

<sup>29</sup>v. Leutsch, Apost. 12. 78, *ὅνος εἰς ἄχυρα ἐπὶ τῶν παρ' ἐλπίδας εἰς ἀγαθὰ ἐμπιπτόντων καὶ τούτοις ἀπολαυστικῶς χρωμένων*. Diogen. 6. 91 (cf. *ξυρὸς εἰς ἀκόνην*); Greg. Cypr. Mosq. 4. 61; App. Prov. 1. 71; Suid. *ὅνος*.

*eis ξώνην*, Xen. An. 1. 4. 9, *eis ξώνην δεδόσθαι*, ‘to be given for girdle-money,’ (cf. Eng. ‘pin-money’), of Oriental queens who had certain cities given them for their small expenses. So *ἐς ὑποδῆματα*, Hdt. 2. 98.

*eis μαχαίρας*, Xen. Mem. 1. 3. 9, *οὗτος κάνεις μαχαίρας κυβιστήσειε κάνεις πῦρ ἄλοιτο*, echo of prov. c. διά, p. 20. Cf. Posidipp. 1. 9 K., ἐκ τοῦ πυρὸς/*eis τὰς μαχαίρας ἥλιον* ἀνεις οὐτοῖ/διὰ τῶν μαχαίρῶν τοῦ πυρός τ' ἐλήλυθεν. Cf. Tech. phr. p. 102. Cf. *eis πῦρ infra*.

*eis οἶνον*, Xenarch. Com. Fr. 6 K., *ὅρκον δὲ ἐγὼ γυναικὸς εἰς οἶνον γράφω*. Cf. *eis ὕδωρ* Soph. frg. 742 (v. *infra*), for which *eis οἶνον* is here a jocose substitute.

Plat. Theaet. 183 D, ‘Ιππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος.

Plat. Legg. 838 E, *eis πέτρας τε καὶ λίθους σπείροντας*.

Ar. Ran. 186, ‘*’s ὄνον πόκας*, ‘to the land of Nowhere,’ ‘to an ass’s wool,’ ‘to an ass-shearing’ (cf. Leutsch. Zenob. V. 38, ftn.).

*eis πῦρ*, Plat. Rep. 569 B, *καὶ τὸ λεγόμενον ὁ δῆμος φεύγων ἀνεις καπνὸν δοντείας ἐλευθέρων εἰς πῦρ δούλων δειπνοτείας ἀνεις ἐμπεπτωκώς εἴη*:<sup>30</sup> cf. Shakespeare, “As You Like It,” I. 2. 299, “Thus must I from the smoke into the smother; From tyrant Duke unto a tyrant brother.” Cf. diff. use *sub eis μαχαίρας sup̄ra*.

*eis ὕδωρ*, Soph. Frg. 742, *ὅρκον ἐγὼ γυναικὸς εἰς ὕδωρ γράφω*. Cf. ἐν, p. 163. Cf. *eis οἶνον supra*. Cf. Catullus 70. 3.

*eis φρέατα*, Plat. Theaet. 174 C, *εἰς φρέατα τε καὶ πᾶσαν ἀποίλαν ἐμπιπτων ὑπὸ ἀπειρίας*:<sup>31</sup> prov. of persons on the brink of destruction; cf. lit. use 174 A; cf. ib. 165 B, *τὸ λεγόμενον ἐν φρέατι συνεχόμενος*; Plut. 2. 68 A, *ἡ περὶ τὸ φρέαρ ὅρχησις*. The association is a familiar one as a type of danger, cf. lit. use Plat. Lach. 193 C; Prot. 350 A (of well-divers). V. ἐν p. 163. Cf. Hor. Ars. Poet. 134, *nec desilies imitator in artum*.

#### IV. Technical

##### 1. Military:

*eis ἀλκήν*, ‘for defence,’ c. *τρέπεσθαι*, etc., ‘to turn and resist,’ ‘be, stand on one’s guard’; Eur. Hel. 42, 980, 1379; Suppl. 679 (c. *στρέφειν*); Med. 264; Phoen. 421; so Hdt. 2. 45; Thuc. II. 84. 3, cf.

<sup>30</sup>Leutsch, Diogen. VIII. 45, *τὸν καπνὸν φεύγων εἰς τὸ πῦρ ἐνέπεσον, ἐπὶ τῶν τὰ μικρὰ τῶν δεινῶν φευγόντων καὶ εἰς μείζονα δεινὰ ἐμπιπτόντων*. Other authorities also cited by Leutsch.

<sup>31</sup>But v. Lysippus, Bacchae 1. w. Kock ad loc. Com. Fr. I. 700.

III. 108.1; Eur. Frg. 300. 3 expansion to *eis* ἀλκῆν δορός. Like *eis* ἀλκῆν is πρός Eur. Andr. 1149 (cf. Aesch. Sept. 498; Hdt. 3. 78).

*eis* ἀρπαγήν, Xen. Hell. 3. 4. 22, ἐσπαρμένους *eis* ἀρπαγήν (of soldiers); cf. *eis* of end or purpose. Cf. also p. 109.

*eis* ἀσπίδα, Eur. Phoen. 1326, *eis* ἀσπίδ' ἥξειν, concrete weapon put for the battle, as *eis* δόρυ, El. 844, Tro. 934 (cf. παρά Phoen. 1073); but ἐπ' ἀσπίδα 'to the left,' Xen. Cyr. 7. 5. 6, cf. παρ' ἀσπίδα An. 4. 3. 26 (opp. to *eis* δόρυ as used in Xen. Hell. 6. 5. 18, etc.); but παρ' ἀσπίδος Aesch. Sept. 624 (lit.); *eis* ἀσπίδ' Ar. Lys. 190 is a play on its lit., although more or less tech. use in 188 of 'slaying the sheep into' (i. e., so that the blood flows into) the shield held underneath, which acc. to the Schol. refers back to Aesch. Sept. 42, ταυροσφαγοῦντες ἐς μελάνδετον σάκος; cf. Xen. An. 2. 2. 9, ταῦτα δ' ὡμοσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ κριόν *eis* ἀσπίδα, οἱ μὲν Ἐλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. Cf. ἐς βόθρον, Hom. Od. 11. 36, p. 83. Cf. also Lat. *in flammarum*. Verg. Aen. 11. 199; 12. 214.

*eis* δόρυ, Eur. El. 844, δυμῶς δ' ἰδόντες εὐθὺς ὑξαν *eis* δόρυ 'rushed to arms,' so Tro. 934, *eis* δόρυ σταθέντες, but *eis* δόρυ ἀπικόμενοι, Xen. Hell. 4. 3. 17 'within the spear's throw'; Ages. 2. 11; so *eis* δόρατος πλήγην, Xen. Eq. 8. 10, cf. ib. *eis* ἀκόντιον ἀφικνῆται; but Xen. Hell. 6. 5. 18, τὸς ἀπ' οὐρᾶς *eis* δόρυ . . . ἡγεῖσθαι 'to the right' (because the spear was held in that hand), so c. ἐπί (An. 4. 3. 29 et al.), παρά (Xen. Lac. 11. 10), ἐκ v. p. 76. Cf. Eur. Heracl. 159, *eis* πάλην . . . δόρος by expansion for μάχην; cf. Eur. Suppl. 677, παραιβάτας ἔστησαν *eis* τάξιν δορός, 'in battle array,' a little like, but not quite a case of expansion.

ἐς ἔδαφος, Thuc. III. 68. 3, καθελόντες αὐτὴν (i. e., τὴν πόλιν) ἐς ἔδαφος πᾶσαν, 'having rased it completely to the ground.'

*eis* ἄνα, 'in single file,' Xen. Cyr. 2. 1. 26; 3. 21; 5. 3. 41 (usage peculiar to Xen.). Similar is *eis* δύο 'two abreast,' ib. 6. 3. 21. Cf. ἐφ' ἐρός. V. *eis* ἄν, p. 120. Cf. *eis* τέτταρες Cyr. 2. 3. 21.

ἐς κατάλυσιν, 'till dismissal' of soldiers at a review, Xen. Hip-parch. 3. 12.

*eis* κύκλωσιν, Xen. Hell. 4. 2. 20, ἐπικάμψαντες *eis* κύκλωσιν; Cf. An. 1. 8. 23.

*eis* λοχαγίας, Xen. An. 1. 4. 15, v. *infra*, p. 100.

*eis* μάχην, Xen. An. 1. 8. 1, ὡς *eis* μάχην παρεσκευασμένος, etc.

*eis* μέτωπον, Xen. Cyr. 2. 3. 21; 2. 4. 2, *eis* μέτωπον στῆναι, 'to stand in line'; cf. ἐπί, ib. 3; Reip. Lac. 11. 8, *eis* μέτωπον παρ' ἀσπίδα καθίστασθαι.

*εἰς τὰ ὅπλα*, Xen. An. 1. 5. 13, *παραγγέλλει εἰς τὰ ὅπλα*; Hell. 2. 1. 2, *εἰς τὰ ὅπλα ὄρμήσωσι*; Cf. *εἰς τὸ πρόσθεν τῶν ὅπλων*, ‘at the front of the encampment,’ An. 3. 1. 33.

*ἐς τὰ πλάγια* ‘in the flank,’ Thuc. IV. 35. 4; but Xen. An. 3. 4. 14 c. *παραγαγών*, of making an army ‘file off right and left.’ Cf. *εἰς πλάγιον sub adv. phr. of direction*, p. 119.

*εἰς τάξιν* Ar. Av. 400, *ἄναγ’ εἰς τάξιν πάλιν ἐς ταύτον*; Thuc. IV. 93. 2, *κελεύων ἐς τάξιν καθίστασθαι*; Xen. An. 5. 4. 11, *εἰς τάξιν ἔθεντο τὰ ὅπλα*; cf. *supra*, *εἰς τάξιν δορός* ‘in battle array,’ Eur. Suppl. 677, p. 99; cf. *ἴν*, p. 181.

*εἰς τόξευμα*, Xen. Cyr. 1. 4. 23, *ἐπειδὴ εἰς τόξευμα ἀφίκοιντο*, ‘within bow-shot,’ contr. *ἔξω τοξεύματος*, Thuc. VII. 30.

*εἰς ὑπόδοχήν*, Thuc. VII. 74. 2, *ἐς ὑπόδοχήν τοῦ στρατεύματος* ‘for the reception of the army,’ in a hostile sense, but Hdt. 7. 119, (pl.), *ἐς ὑπόδοχάς* ‘for the entertainment of the army’; cf. Dem. 79. 13, *τὰ σύνβολα ταῦτα γίγνεται εἰς ὑπόδοχήν τοῦ*; cf. 1482. 34; Aeschin. III. 62, *ἴν’ εἰς ὑπόδοχήν ἄπαντα καὶ λέγοι καὶ πράττοι φιλοκράτει*, ‘by way of support.’

*εἰς φάλαγγα*, Xen. An. 4. 8. 10, *τεταγμένοι εἰς φάλαγγα*, ‘in battle line,’ etc.

*εἰς φρούρια*, Xen. An. 1. 4. 15, *εἰς φρούρια καὶ εἰς λοχαγίας*.

*εἰς φυγὴν*, Eur. Suppl. 718, *ἔτρεψε εἰς φυγὴν πόδα*, Lat. *convertere in fugam*; cf. Thuc. 7. 43; with pass. and middle ‘to be put to flight,’ ‘turn and flee,’ *ἐς φυγὴν τραπέσθαι*, Hdt. 8. 16, 89, 91, etc. Thuc. VIII. 95. 5 *et saepe*, also c. *καταστῆναι* as ib. VII. 43. 7, *supra*; Xen. An. 1. 8. 24; frequent in Xen. c. *ὅρμᾶν*.

*ἐς φυλακήν*, Thuc. II. 79. 2, *δόλιται τε ἡλθον καὶ στρατιὰ ἐς φυλακήν*; but III. 3. 4, *τοὺς ἄνδρας ἐς φυλακὴν ἐποιήσαντο*, ‘threw them into prison.’

## 2. Legal.

*εἰς ἀνάκρισιν*, Aesch. Eum. 365,<sup>32</sup> *μηδ’ εἰς ἀγκρισιν ἐλθεῖν* of the preliminary hearing in the Athenian court; Isae. VI. 13; cf. Xen. Symp. 5. 2.

Some terms grow up out of earlier uses: *ἐς βάσανον*, Theogn. 417, *ἐς βάσανον δὲ ἐλθὼν παρατρίβομαι ωστε μολύβδῳ χρυσός*, so 1105, 1164 g. ‘to the touchstone,’ of testing a friend, etc., as gold is tested; cf. Hdt. 8. 110; but Soph. O C 835, (fig.), *τάχ’ εἰς βάσανον εἴ τε χερῶν*, ‘you are going to a trial of strength.’ Cf. Isae. VIII. 13 *et al.* of inquiry by torture as a test.

<sup>32</sup>But v. Schol.

A variant of *ἐς βάσανον ἐλθεῖν* in Theogn. is Pind. Nem. VIII. 21 (35), *νεαρὰ δ' ἔξευρόντα δόμεν βασάνῳ/ἐς ἐλεγχον ἄπας κίνδυνος*. This also develops into a legal term. Soph. uses *ἐς ἐλεγχον* much as he does *ἐς βάσανον*: O C 1297, *οὐτ' εἰς ἐλεγχον χειρὸς οὐδὲ ἔργου μολὼν* (cf. 835 *supra*); Ph. 98, *εἰς ἐλεγχον ἔξιών* ‘proceeding to the proof,’ ‘putting it to the test’; cf. Frg. 101. 2. Eur. Alc. 640, *ἔδειξας εἰς ἐλεγχον ἔξελθων ὃς εἴ* (such expressions have a slight idiom. tone); so Plat. Phaedr. 278 C (*περὶ τίνος*), cf. Philem. 93 K., *εἰς ἐλεγχ. ἔρχεσθαι τίνος*. But Hdt. 1. 209, *ὡς μοι καταστῆσεις τὸν παῖδα ἐς ἐλεγχον*; cf. Isocr. XII. 150, *καταστῆναι εἰς ἐλ.* καὶ λόγον; Lys. XVI. 1, *αὐτοὺς ἀναγκάζωσιν εἰς ἐλεγχ.* τῶν αὐτοῖς βεβιωμένων καταστῆναι, ‘to submit to an investigation of their behaviour in the past’; XXXII. 12 c. *ἴέναι*; c. *πιπτεῖν* of being convicted, Eur. Hipp. 1310; H. F. 73.

Allied to this is Eur. Ion. 328, *οὐ δ' ἥξας εἰς ἔρευναν ἔξευρεῖν γονάς*, of the person making the inquiry.

Also allied: Eur. Heracl. 309, *εἰς μὲν πεῖραν ἥλθομεν φίλων*, here c. gen. but cf. Thuc. 2. 41. 3 where the use without gen. indicates idiom. tendency; but Thuc. VII. 21. 4, *ἴέναι ἐς τὴν πεῖραν τοῦ ναυτικοῦ* ‘to try an action by sea’; cf. also, Hdt. 2. 15, *ἐς διάπειραν τῶν παιδίων*, ‘to make proof of’; so 2. 28, 77 (except Thuc. II. 41. 3 these cases are not much more than periphrases for the verb.).

*εἰς βούλην*, Isocr. XVIII. 6, *εἰς τὴν βούλην περὶ αὐτῶν ἀπέδοσαν*; cf. Lat. *ad senatum de re referre*.

*εἰς δικαστήριον*, Lat. *rapere in ius*, so Plat. Gorg. 521 B, *εἰσαχθεὶς εἰς δικαστήριον*, like *εἰς δίκας καταστῆσαι*, Xen. An. 5. 7. 34; but Plat. Gorg. 522 B, *εἰσελθὼν εἰς δικαστήριον*.

*εἰς δίκην*, Eur. I. T. 961, *ἐς δίκην/έστην*; cf. Thuc. VI. 61. 6; (pl.) Xen. An. 5. 7. 34; Mem. 2. 9. 1. ib. 5, etc. Plat. Legg. 868 B (sing.); but Thuc. VII. 18. 2 (pl.), *αὐτοὶ οὐκ ὑπήκοον ἐς δίκας προκαλομένων τῶν Ἀθηναίων*, ‘they themselves had refused arbitration’, so 18. 3; but Plat. Legg. 943 E, *πλημμελεῖν εἰς δίκην* ‘to offend against justice.’

*εἰς ἐλεγχον*, v. *supra*.

*εἰς ἔρευναν*, v. *supra*.

*εἰς κρίσιν*, Hdt. 7. 26. 2, *ἐς κρίσιν τούτου πέρι ἐλθόντας*; cf. Thuc. I. 34, 2; 131, 2; Xen. An. 6. 6. 20; Plat. Rep. 555 B; Legg. 856 C; Dem. 161. 11, etc.

*εἰς τὸ ξύλον*, Andoc. I. 12. 93, *δεῖν εἰς τὸ ξύλον* ‘in the stocks’ cf. ἐν, p. 166.

*ἐς δύμηρείαν*, ‘for security’, Lat. *in vadimonium*, Thuc. VIII. 45. 2.

*eis πεῖραν*, v. *supra*, p. 101.

Legal and political: *τελεῖν eis*, a metaphor for being rated (for taxation) in a certain class. Soph. O T 222, *δοτὸς eis ὅστοὺς τελᾶ*, Lat. *inter cives censor*; cf. Eur. Bacch. 822, *ἐς γυναικας ἐξ ἀνδρὸς τελῶ*; Hdt. 6. 108; Isocr. XII. 212, *eis ἄνδρας συντελῶσιν* of attaining the rights of a full-grown man, so Plat. Legg. 923 E, cf. Isocr. VII. 37, *eis ἄνδρας δοκιμασθεῖεν* of passing the examination admitting one to the rights of manhood, so XII. 28; cf. Dem. 412. 230, *πρὶν eis ἄνδρας ἔγγράψαι*,<sup>33</sup> of being registered as a man.

### 3. Political:

*eis ἀρχήν*, Thuc. VIII. 70, *καθιστάμενοι ἐς τὴν ἀρχήν* ‘entering on an office;’ cf. Plat. Legg. 715 B (*ἀφικόμενος*); 856 B, *ἄγων eis ἀρχὴν ἀνθρωπον*.

*ἐs ὀλίγους*, Thuc. V. 81. 2, *ἐs ὀλίγους μᾶλλον κατέστησαν*, ‘set up a more oligarchical government’; cf. VIII. 38. 3, *τῆς ἄλλης πόλεως κατ’ ἀνάγκην ἐs ὀλίγους κατεχομένης*; cf. VIII. 53. 3; 89. 2; 97. 2 (w. art.). Cf. *supra*, p. 95.

### 4. Commercial:

Xen. Cyr. 3. 1. 33, *eis ἀργύριον λογισθέντα*, ‘calculated in our money.’

Dem. 822. 27, *τοῦτο τὸ συμβόλαιον eis τάνδράποδ'* ἡλιθίως συμβεβλημένον, of money lent on the security of a man’s slaves; so ib., *eis ταῦτα συμβαλεῖν*; so also *ἐπὶ τούτοις τοῖς ἀνδραπόδοις . . . ἐδάνεισεν*, and ib. 28, *eis τὰ ἡμέτερα δανείσαντι*.

Phrases drawn from various fields of human life:

5. Fishing: coined by Euripides, and not developing into a phr., Bacch. 848, *ἀνήρ eis βόλον καθίσταται*, ‘falls within the cast of the net’; Rhes. 730, *ἴσως γάρ eis βόλον τις ἔρχεται*.

Cf. from hunting and war, Xen. Cyr. 1. 4. 23, *ἐπειδὴ eis τόξευμα ἀφίκουντο*; cf. other phrases for ‘within reach of.’

6. From the race-course: (Also peculiar to Euripides), Eur. El. 659, *πάλιν τοι μῆθον eis κάμπην ἄγε*, ‘bring your speech to its middle or turning-point,’ for ‘speak your purpose briefly.’

7. From athletics: of professional tumblers: Plat. Euthyd. 294 E, *ἐs μαχαῖρας γε κυβιστᾶν*; Xen. Symp. 2. 11; Mem. 1. 3. 9 (cf. also of a tumbler, *ἐπὶ τρόχου δινεῖσθαι*, Plat. Euthyd. 294 E); cf. *supra*, p. 98.

<sup>33</sup>For other tech. uses of *ἔγγράφειν eis*, v. L. and S.

8. From games: the name of a game, Eupol. 250 K., *eis ὥμιλλαν ἀριστήσομεν*; id. 288 K., *ἐπειτ' εἰσειμ', ἐνθάδε μείνας/εἰς ὥμιλλαν, κάν μὴ μετηγ* (v. Schol. Platon. 320 Bekk., Poll. 9. 102).<sup>34</sup>

### V. Elliptical

(V. p. 168, ftn. 120).

*eis* 'Αἰδεω (cf. Hom. p. 84. Solon 22. 8 = Theogn. 726; Theogn. 802, 906; Aesch. Prom. 236; Frg. 239; *eis* "Αἴδων, Soph. O T 1372; Tr. 4; Ph. 1211, 1349; Ar. Ran. 69, 118, 172; Plat. Crito 54 B; Phaed. 58 E, 68A, 69 C, 80 D, 107 D (*bis*), 108 A, 115 A; Symp. 179 D; Gorg. 522 E; Rep. 363 C, 619 A; Tim. 44 C; Axiochus 371 E; *eis* 'Αἰδαο, Plat. (Anth. Lyr. XXXIX. 12. 5).

*eis* 'Ασκληπιοῦ, 'into the temple of,' Ar. Vesp. 123<sup>35</sup>; Plut. 411, 621; Com. Fr. adesp. 104. 9; so ἐς Πάνος, ἐς Γενετυλλίδος, Ar. Lys. 2.

*eis* Κλεισθένους, 'to the house of,' Ar. Lys. 621; ἐς 'Ορσιλόχου, ib. 725; *eis* Φιλοκτήμονος, Vesp. 1250; cf. *eis* τὰ Πιττάλου 1432; cf. Lysias XII. 12, *eis* τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ; ἐς τοῦ Πιττάλου, Ach. 1222; *eis* 'Αγάθωνος, Plat. Symp. 174 A; *eis* τοῦ Πολεμάρχου Rep. 328 B; cf. Theocr. 15. 22, *eis* ἀφνείου Πτολεμαίο; ἐς Γλύκης Ar. Ran. 1364; ἐς Θεσμοφόρου Thesm. 89; *eis* ἐμοῦ, 'to my house,' Ar. Lys. 1065, 1211; οἴκαδ' *eis* ἑαυτῶν Lys. 1070.<sup>36</sup> ἐς τῶν σκυλοδεψῶν, Ar. Eccl. 420; *eis* καθαριστοῦ Nub. 964; *eis* δρχηστρίδος 996; *eis* Τροφωνίου (sc. ἄντρον) Nub. 508<sup>37</sup>; Lysias XII. 12, *eis* Δαμνίπτον; *eis* 'Αρχενέω ib. 16; Thuc. VIII. 92. 2, ἐς τοῦ περιπολάρχου . . . ξυνίόντας, 'to the house of the commander of the frontier guard'; Andoc. I. 42, ἡκεν *eis* Καλλίου.<sup>38</sup> ἐς τίνος διδασκάλον, 'to the school of what teacher?' Ar. Eq. 1235; cf. Plat. Theages 125 A, cf. ib. ἐς τίνος; Lysis 208 C; Prot. 325 D (pl.); 326 C (pl.); Xen. Reip. Lac. 2. 1 (pl.), *eis* διδασκάλων; *eis* παιδοτρίβον, Prot. 326 B. *eis* οὐδενὸς διδασκάλου πωποὶ φωιτ' σαντα. Xen. Cyr. 2. 3. 9; cf. Plat. Alcib. I. 109 D; Lach. 201 B (pl.). *eis* Διονυσίου τοῦ γραμματιστοῦ *eis* σῆλθον, Plat. 'Αντερ. 132 A.

<sup>34</sup>ὥμιλλα, 'a circle' used in a game, the game itself being called *eis* ὥμιλλαν; for explan. of the game v. L. and S. and reff. *supra*.

<sup>35</sup>v. Starkie *ad loc.*; Sobol. *Praepl.* p. 45.

<sup>36</sup>Sobol. accepts emendation of Mein. for Eccl. 1037, *eis* ἐμαυτῆς *eis* σάγω.

<sup>37</sup>Sobol. p. 45 sc. *ἱερὸν* instead of *ἄντρον*.

<sup>38</sup>Cf. in late Gk. Alciph. 3. 41, *eis* ἀνδρὸς ἐλθοῦσα, of going to her husband's house, i. e. marrying; cf. as a euphemism, Anth. P. 11. 42, *εὗτ' ἀν ἵκηαι / ἐς πλεόνων*; (w. a noun) 7. 731, *ἐς πλέόνων ἥλθε μετοικεῖτην*; cf. for this thought Ar. Eccl. 1073, *ἀνεστηκύια παρὰ τῶν πλέόνων*, and Lat. Plaut. Trin. 291, *quān prius me ad pluris penetravi?* Petron. 42, *abiit ad plures*.

Cf. a somewhat unusual case, Plat. Rep. 589 E, ἢ εἰ μὲν λαβῶν χρυσίον νιὸν ἢ θυγατέρα ἐδουλοῦτο, καὶ ταῦτ' εἰς ἀγρίων τε καὶ κακῶν ἀνδρῶν (J. and C., sc. *oikian*; Adam, sc. *not oikian*, but δουλείαν or the like from ἐδουλοῦτο).

### VI. *Temporal*

It will be seen that a sharp distinction cannot always be drawn between the following categories, and the same phr. may in different connections be used in all three senses.

#### 1. Of a limit in time, determining a period.

ἐξ αἰώνος ἐs αἰώνa, ‘from everlasting to everlasting,’ R P §68 (Stob. Ecl. I. 418, p. 172, 10 W. fr. Philolaus 21 Müll.) cf. ἐκ, p. 61. Aesch. Sept. 744, αἰώνa δ'ἐs τρίτον μένει, ‘to the third generation,’ (faintly idiom.).

εἰs ἀκμήν of the prime of life, Eur. H. F. 532, ἐσώθης εἰs ἀκμήν ἐλθὼν φίλοις; cf. εἰs ἥβη, ἡλικίαν. But cf. ἐπ' ἀκμῆς εἶναι, ‘to be on the point of doing,’ Eur. Hel. 897, cf. Ar. Plut. 256.

ἐs ἄμαρ, Aesch. Cho. 612, μοιρόκραντον ἐs ἄμαρ (scarcely idiom.).

ἐs αὔριον, v. *supra*, p. 85; *infra*, p. 105.

ἐs βαθὺ τῆs ἡλικίαs, Ar. Nub. 514, of advanced years, cf. ἡλικίαn.

ἐk παιδὸs ἐs γῆρas, Aeschin. I. 180 *et al.* Cf. Hom. p. 84.

ἐs ἥλιον δύσιν, Thuc. III. 78. 4.

ἐs ἐμέ, ‘up to my time,’ Hdt. 1.92, καὶ ἔτι ἐs ἐμέ; so 1. 93; 2. 122; 3. 97; 5. 45; 8. 121 *et al.*

εἰs ἑσπέραν, Plat. Symp. 223 D, v. *infra*.

τῇ δὲ ὑστεραὶ ἐs τὴn ἐτέρην, ‘on the following day they postponed replying until the next day,’ Hdt. 9. 8.

εἰs ἔτos, Soph. Ant. 340, ἔτos εἰs ἔτos, ‘from year to year,’ an adv. phr. like ‘year in, year out.’ Cf. Theocr. 18. 15, εἰs ἔτos ἐξ ἔτeos; 25. 124; id. Epigr. 13, εἰs ἔτos; cf. κατά Thuc. 4. 53, etc. But παρὰ ἔτos, ‘every other year,’ Theophr. H. P. 9. 11. 9, Paus. 9. 32. 3.

εἰs ἥβη, Eur. Med. 1108, σῶμα τ' ἐs ἥβην ἥλυθε τέκνων; Cratinus 171 K., αὐτοὺs . . . ἐπαίδευσεν ἔθρεψέ τε . . . εἰs ἥβηn; of women, Eur. Hel. 12, ἐπεὶ δ' ἐs ἥβην ἥλθεν ὠραίων γάμων, ‘But, since she grew to bloom of spousal-tide’ (Way). Cf. ἀπό, p. 43; ἐv, p. 173.

εἰs ἡλικίαn ἐλθεῖn, also of the prime of life, Plat. Theaet. 142 D. Cf. ἐv, p. 173; but cf. εἰs βαθὺ τῆs ἡλικίαs *supra*.

εἰs νύκτa, v. *infra*, p. 106.

εἰs ὅ, ‘until,’ Hdt. 1. 93, 191; 2. 115, 118, 157; 8. 58; cf. 1. 98, 102, 196, 202; 4. 201 *ad extremum, postremo*; but 1. 115; 8. 60 *qua-propter* (Schweighäuser)

*eis ὥποτε*, Aeschin. III. 99.

*eis ὥστον*, 'until,' Soph. Ph. 1076, *μείνατ'* . . . /χρόνον τοσοῦτον,  
*eis ὥστον*.

ἐς πότε λήξει, Soph. Ai. 1185 (cf. Ger. *bis wann?*); cf. *eis ὥτε* Od. 2. 99; cf. *ἔς τε*.

ἔτι καὶ ἐς τόδε 'even to this time,' Hdt. 7. 123, cf. *ἔς ἐμέ*, p. 104.

(Hom. Od. 7. 317, *ἐς τόδε*, setting a date, 'for a certain time,' i. e., tomorrow;) but *ἐς τόδ' ἡμέρας*, 'to this very hour,' Soph. O C 1138; Eur. Alc. 9; Phoen. 425, 1085; Hipp. 1003, etc. Cf. *ἐς τοσόνδε* without a correl., a slight idiom. force, Soph. El. 14, *τοσόνδ'* *ἐς ἥβης*; 961, *ἐς τοσόνδε τοῦ χρόνου*; but O T 1212, *ἐς τοσόνδε*, 'for so long a time' (sc. χρόνον); so Ai. 679; cf. Hdt. 5. 50, *ἐς τοσοῦτον*; but Soph. Tr. 148, *ἐς τοῦθ'*, *ἔως* 'up to the time,' 'until.'

*ἐς τότε*, Plat. Legg. 830 B, 845 D; Polit. 262 A; Dem. 184. 24, etc.

*ἐς τὴν ὑστεραιήν*, v. *infra*, p. 106.

*eis χρόνον*, v. *infra*, p. 107.

## 2. Extent of time:

*eis ἐνιαυτόν*, 'for a year,' cf. Hom. p. 85. Pind. P. X. 63; cf. Xen. Oec. 7. 36 (w. art.); Plat. Rep. 416 E; 543 C (without art.); Aeschin. Ep. 5. 2; but Plat. Legg. 799 A, 'calculating for the year,' etc. Cf. use c. *ἐπι*, *κατά*; *μετά*, *παρά*, *πρό*.

*ἐς μακρόν*, Pind. P. III. 105, *ὅλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται*,<sup>39</sup> χρόνον may be supplied or *μακρόν* may be thought of as an acc. adv. (so L. and S.), cf. Thuc. VI. 31. 3, *ἐς τὰ μακρότατα*. *ἐς μακρόν* seems not to occur elsewhere, unless in Alciphro cited in ftn., but disappears in favor of *οὐκ eis μακράν*, which is frequent, but in a different sense, i. e., Lat. *brevi*, 'soon,' v. *infra*, p. 108.

*eis χρόνον*, v. *infra*, p. 107.

## 3. Setting a date:

Cf. *eis ἐσπέραν* 'at evening,' *eis νύκτα* 'at night,' *eis ἔω* 'at dawn,' so *eis ὥρην*; *eis τήμερον* 'today,' *ἐς αὔριον* 'to-morrow,' *ἐς τὴν ὑστεραιάν* 'the following day,' *eis τὴν ἐπιοῦσαν* *ἔω* 'at the following dawn,' *eis ἔνην* 'day after to-morrow,' so *eis τρίτην ἡμέραν* or *eis τρίτην*, etc.

*ἐς αὔριον*, (cf. Il. 8. 538 'on the morrow,' Od. 11. 351, 'until morning'). Soph. O C 567, *τῆς ἐς αὔριον* . . . *ἡμέρας*, 'to-mor-

<sup>39</sup>Schol.: *ὅλβον δ' οὐκ ἐς μακρόν*: ή δὲ τῶν ἀνθρώπων εἰδαιμονία οὐκ *eis μακράν παραγίνεται*, ἀντὶ τοῦ οὐκ *ἐπιπολὺ παραμένει*, *ἐπειδὰν μάλιστα ἐπιβαρήσῃ* καὶ *παραγένηται*. The scholiast in making *οὐκ ἐς μακρόν* here = *οὐκ eis μακράν* confuses the two meanings, failing to distinguish between the meaning 'lasts not for long,' and that of *οὐκ eis μακράν*, i. e. 'soon.' Alciphro Ep. III. 15. 49 reads *οὐκ eis μακρόν*, but I. 35, *οὐκ eis μακράν*.

row'; Frg. 536. 2 (Nauck); Eur. Alc. 320; but Rhes. 96 'until to-morrow'; 600; Nicoch. 15 K. 'to-morrow'; Plat. Crito 43 D, 'to-morrow,' so Legg. 858 B; Anaxandr. 4 K.<sup>40</sup> Philetaer. 7. 5 K.; Aeschin. II. 46, 53; Alexandr. 3 K.; Menand. Επιτρεπ. 162 (Capps); cf. Alexis 241 K., *eis τὴν αὔριον*; so Philemon 213. 8 K.; Dionys. 3. 15 K.

*eis ἔνην*, 'day after to-morrow,' Ar. Ach. 172. Cf. *eis τρίτην*.

Ar. Nub. 1222, 1223, *καλοῦμαι Στρεψιάδην . . . /eis τὴν ἔνην τε καὶ νέαν*, 'I summon Strepsiades for the Old and the New.' (Στρ.) μαρτύρουμαι, ὅτι ἐς δό' εἶπεν ἡμέρας.

*eis ἑσπέραν*, Ar. Pl. 998, 'I would come at even,' so 1201; Eccl. 1047; Pax 966; Δαιτ. frg. 202 K. *et al.*; cf. Hypereid. IV (in *Philippid.*) Col. I. 2, contrasted with *μεθ'* ἡμέραν; but Plat. Symp. 223 D, διατριψαντα *eis ἑσπέραν*, 'until.'

*eis ἔω* Isae. VIII. 24, *eis ἔω δὲ τάργυριον ἐκέλενεν εἰσενεγκεῖν*. Cf. Xen. An. 1. 7. 1, *eis τὴν ἐπιοῦσαν ἔω*, 'at the following dawn.' cf. *eis ὥρθρον*.

*eis νύκτα*, Aesch. Suppl. 769, *ἐς νύκτ' ἀποστέλχοντος ἡλίου*, force of prep. blunted, the phr. means 'at night'; but Thuc. I. 51. 3 'until night-fall'; Xen. Cyn. 11. 4, 'towards night'; w. art. Hell. 4. 6. 7, etc. It is impossible always to draw a clear line between the lit. and idiom. uses of such phr.; the following are not much more than tags, Eur. H. F. 505, *ἔξ ἡμέρας eis νύκτα*; Plat. Legg. 758 A, *δι' ἡμέρας τε eis νύκτα* (cf. ib. πρὸς ἡμέραν).

*eis ὥρθρον*, 'at dawn,' Xen. Cyn. 6. 6; Theocr. 18. 56. Cf. *πρός*, *κατά*, etc.

*eis τήμερον*, Plat. Symp. 174 A, *ώμολόγησα δ' eis τήμερον παρέσεσθαι*.

*eis τρίτην* or *eis τρίτην ἡμέραν*, 'on the third day,' i. e., 'day after to-morrow,' sometimes 'in three days,' Plat. Hipp. Mai. 286 B; Xen. Cyr. 5. 3. 27; Anaxandr. 4 K.; cf. Menand. 367. 3 K.; Alciph. II. 1. *al.* Dittenb. *Syll.*<sup>2</sup> 88. 15; cf. Eur. Alc. 321.

*eis τὴν ὑστεραίαν*, 'on the following day,' Hdt. 1. 126, *ἐς τὴν ὑστεραίην παρεῖναι*; but id. 9. 8, *ἀνεβάλλοντο ἐς τὴν ὑστεραίην* merely 'to,' or 'until'; so ib. *ἐς τὴν ἐτέρην*; Xen. An. 2. 3. 25, 'on the next day,' parallel w. *τῇ δὲ τρίτῃ*; id. 4. 1. 15; Plat. Ep. 347 B; Isae. I. 23 *et al.*

*eis χρόνον*, v. *infra*, p. 107.

<sup>40</sup>Frequent in decrees of the senate setting a date in the formula *καλέσαι ἐπὶ δεῖπνον* (or *ἐπὶ ξένια*) *eis τὸ πρωτανεῖον eis αὔριον*, more than thirty times in Dittenb. *Syll.*<sup>2</sup> *ad Alexandri mortem*. So *eis τρίτην ἡμέραν*, Dittenb. 88. 15.

4. Phrases c. *χρόνος*: Sappho 70, *eis οὐδένα πω χρόνον*, ‘to no time,’ ‘never’; Anth. Lyr. XXXVI. Crit. 2. 24, *eis τὸν ἄπαντα χρόνον*; so (without art.) Aesch. Eum. 484; Plat. Legg. 941 C; cf. Aesch. Eum. 572; Menand. 128. 3 K.; Aesch. Ag. 621, *ἐς τὸν πολὺν . . . χρόνον* ‘for much time,’ ‘long’; Eur. Or. 207, *eis τὸν αἰὲν χρόνον*; cf. Plat. Ep. 331 A, 351 C; *ἐς τὸν μετέπειτα χρόνον αἰεὶ* Hdt. 8. 128; *eis τὸν ἔπειτα χρόνον* Thuc. III. 46. 4; Plat. Theaet. 178 A; Symp. 200 D (*ter*); Phaedr. 240 E; Rep. 357 B; Dem. 661. 125; 1463. 1; Hypereid. III. XLVI. 37. Hdt. 7. 29, *οὐτε ἐς τὸ παρεὸν οὔτε ἐς χρόνον μεταμελήσει*, ‘now nor hereafter’; cf. 9. 89; also for *ἐς χρόνον* 3. 72, *ἐς τὸ παρεὸν* v. *infra*, p. 108. Menand. 481. 16 K., *οὐκ εὐθανάτως ἀπῆλθεν ἐλθῶν εἰς χρόνον* (Mein., *diu*).

But (pl.) Dem. 50. 34, *οὐτ' εἰς τὸν χρόνον . . . βοηθεῖν* ‘at the appointed time,’ cf. Plat. Legg. 921 A, *εἰς χρόνον εἰρημένον ἔργον μὴ ἀποτελέσῃ*.

### 5. Adverbial:

a. W. nouns: *ἐς τὰς ὥρας* (phr. begins in Hom., v. p. 85, but usu. w. diff. force). Ar. Ran. 380, ‘for all time to come,’ ‘hereafter’; cf. Nub. 562, *ἐς τὰς ὥρας τὰς ἑτέρας*; *εἰς ὥρας* ‘in time to come,’ Philemon 116 K.; cf. Theocr. 15. 74 (like Ar. Ran. 380, without art., formula in good wishes). Cf. p. 97. [Plat.] Ep. 346 C, *μένε . . . τὸν ἐνιαυτὸν τοῦτον . . . εἰς δὲ ὥρας ἅπιθι*, ‘next year.’ Ar. Thesm. 951, *ἐκ τῶν ὥρῶν/εἰς τὰς ὥρας*, ‘from season to season.’

But Xen. Cyr. 1. 4. 4 (sing.), *εἰς ὥραν* lit., noteworthy only for omission of art. *εἰς ὥραν*, Diocles, Incerta 14 if genuine is a peculiar use, ‘early,’ ‘soon’; but Kock (Com. Frg. I. p. 769) following Bekker reads *ὥρᾳ*. Cf. *ἐν*, pp. 140, 173, 183.

### b. W. adj.:

*ἐς ἀτόπιον*, ‘forever,’ Thuc. IV. 63. 1. Cf. *ἐς αἰεὶ* *infra*. But Ar. P. A. 640.<sup>a</sup> 6, *εἰς ἀτόπιον, ad infinitum*.

*ἐς ἀρχαῖον*, Ar. Nub. 593, *ἐς τάρχαῖον*.

*ἐς τὸ λουτόν*, ‘for the future,’ Aesch. Pers. 526; Eum. 708; Soph. Tr. 911; Eur. Andr. 55. 1215; Ar. Vespr. 748; Thuc. III. 44. 3 (so ib. *ἐς τὸ μέλλον*); id. IV. 128. 5; VI. 75. 3; Lysias XIV. 43; Dem. 31. 12; cf. Menand. Sam. 434 (Capps) pl., *εἰς τὰ λουτά*, very likely *metri causa*.

*ἐς ὕστερον* (cf. Hom. Od. 12. 126; Hes. Op. 351; v. p. 86) Sappho 69. 2 <*εἰς*>; Soph. Ant. 1194, *ἐς ὕστερον*; Eur. I. A. 720; Soph. Tr. 80, *εἰς τό γ' ὕστερον*; Hdt. 5. 41, *ἡ ἐσύστερον ἐπελθοῦσα γυνή*, so 74; Plat. Prot. 353 D (w. art., as variant of *εἰς τὸν ὕστερον χρόνον* in same pas-

sage, note a little further on adv. *ὑστερον*); Thuc. II. 20. 4, *ἐς τὸ ὑστερον*, 'henceforth.' Arist. Eth. N. 1167.<sup>b</sup> 33, *εἰς ὑστερον*, etc. Cf. ἐν, p. 191, ἔξ, p. 72.

c. W. participle: cf. *ἐς τὸ μέλλον* Thuc. III. 44. 3.

*ἐς τὸ παρέον*, 'for the present,' 'now,' Hdt. 7. 29; 8. 109. 4; 9. 7. β 2; *εἰς τὸ παρόν*, Andoc. IV. 29. 7; Plat. Rep. 487 C (c. ἀποβλέψας, somewhat different, 'And in saying this, I have the present occasion before my eye'); Ep. 320 B; Xen. Hiero 5. 5; Dem. 31. 11; 131. 1; 297. 207; 1472. 20; 1492. 1;

d. W. temporal adv.:

*ἐς αὐτί*, cf. *ἐς ἀττιον*: Aesch. Eum. 836; Eur. Alc. 992; Suppl. 374; Or. 830; Hdt. 2. 178; Thuc. I. 22. 4; 129. 3; V. 105. 2; Xen. Hell. 6. 5. 41.

*εἰς αὖθις*, Thuc. IV. 63. 1; Xen. Symp. II. 7; Plat. Euthyphro 6 C c. ἐπὶ σχολῆς, 15 E; Phaed. 115 A; Polit. 257 B, 258 A, 262 A, 263A c. κατὰ σχολήν, 299 E; Phileb. 24 D, 33 C; Symp. 174 E; (also written as one word, Eur. Suppl. 415, 551, Plat. Phaedr. 254 D; Prot. 357 B; Gorg. 449 B, C; Euthyd. 275 A, Aeschin. III. 205; etc.).

*ἐς αὔριον*, v. *supra*, p. 105.

*ἐς αὐτίκα*, Ar. Pax 367; *ἐς τε τὸ αὐτίκα*, Thuc. V. 16. 1; cf. *ἐς τὸ παραντίκα νῦν*, Hdt. 7. 17 opp. to *ἐς τὸ μετέπειτα*.

*εἰς* c. ἔπειτα, ἡ *εἰς τὸ ἔπειτα δόξα* Thuc. II. 64. 5; Plat. Symp. 193 D; Parmen. 152 B, ἐκ τοῦ ποτέ *εἰς τὸ ἔπειτα*; cf. Thuc. VI. 55. 4, *ἐς τὰ ἔπειτα*; cf. as cpd. Soph. Ai. 35, *τὰ τ' εἰσέπειτα*; cf. Hdt. 7. 17, *ἐς τὸ μετέπειτα*.

*ἐς* or *εἰς μακράν*, Ion. *μακρήν*, always with neg.; cf. οὐκ *ἐς μακρόν* Pind. P. III. 106 v. *supra*, p. 105. Aesch. Suppl. 925, *κλάοις ἄν*, εἰ ψάνσεις, οὐ μαλ' *ἐς μακράν*, 'soon,' Lat. *brevi*; Ar. Vesp. 454;<sup>41</sup> Hdt. 2. 121a; 5. 108; Xen. Cyr. 5. 4. 21; Dem. 24. 20; 237. 36<sup>42</sup> (defined by εὐθύς); Aeschin. III. 98; so Dion. H. 6. 35, 36; Luc. Gall. 19; *de morte Peregr. 5*; Alciphro I. 35; etc., for *ἐς τὰ μακρότατα* v. *infra*, p. 114.

*ἐς τὸ μετέπειτα*, v. *supra*.

*εἰς νέωτα*, 'next year,' 'for next year': Xen. Cyr. 7. 2. 13; 8. 6. 15; Alexis 126. 17 K.; Philem. 82 K., *τὰ μὲν νῦν, τὰ δ' εἰς νέωτα*; Theocr. 15. 143; cf. Theophr. H. P. 9. 11. 9; id. C. P. 3. 16. 2, *τὸν εἰς νέωτα καρπόν*. Cf. *supra*, p. 107, *εἰς ὥρας* [Plat.] Ep. 346 C.

<sup>41</sup>Cf. in same sense, i. e. *brevi*, Cratinus 189 K., *ἐντὸς οὐ πολλοῦ χρόνου*.

<sup>42</sup>v. Goodwin *ad loc.* (sc. δόδον) 'not much later,' 'not a long way off.' But *μακράν* has become a real adv. and even though the phr. may have started in such an ellipsis, it would seem unnecessary to supply the noun any more than w. ἔξ ισης, ἐκ νέης, etc. v. ἐκ p. 71ff.

*εἰς νῦν*, Plat. Tim. 20 C; cf. Phileb. 59 B, *εἰς τὸ νῦν παρὸν ἔχει.*  
*εἰς ὅποτε*, v. *supra*, p. 105.

ἐσ ὄψέ, Thuc. VIII. 23. 2, *τῇ αὐτῇ ἡμέρᾳ ἐσ ὄψέ*, simply ‘late in the same day’; but Thuc. III. 108. 3 ‘until late’, *ἡ μὲν μάχη ἐτελέντα ἐσ ὄψέ* (cf. *εἰς νύκτα* Thuc. I. 51. 3); Dem. 1303. 15, *εἰς ὄψέ ψηφίζεσθαι* ‘to continue voting until late in the day.’

*ἐσ τὸ παραντίκα*, v. *supra*, p. 108.

*ἐσ πότε*, v. *supra*, p. 105.

*εἰς τήμερον*, v. *supra*, p. 106.

*ἐσ τότε*, v. p. 105.

### VII. Adverbial

(For temporal adv. phr. v. pp. 107 ff.)

a. With nouns:

*εἰς τὴν ἀκριβειαν φιλοσοφεῖν*, Plat. Gorg. 487 C. Cf. διά, p. 24.  
 Cf. also p. 121.

ἐσ ἀμβολάς, Eur. Hel. 1297, *οὐκ ἐσ ἀμβολὰς/εὐεργετήσω σ'*, ‘without delay,’ so Heracl. 270; Hdt. 8. 21; Thuc. VII. 15. 2; Isocr. Ep. 1. 10.

*οὐκ ἐσ ἀρπαγάς*, Eur. Hel. 904 is adverbial if text is genuine.<sup>43</sup> But cf. *εἰς ἀρπαγήν* ‘for the purpose of plunder,’ p. 99.

ἐσ αὐξῆσιν (not much more than use of prep. ‘in respect to,’ ‘as regards’), Hdt. 2. 13, *ἢν οὕτω ἡ χώρῃ αὐτῇ κατὰ λόγον ἐπιδιδοῖ ἐσ ὑψος καὶ τὸ ὄμοιον ἀποδιδοῖ ἐσ αὐξῆσιν*, where L. and S. think the two verbs have about the same meaning, but Blakesley that a contrast is intended, ‘if it should increase in height and decrease in productiveness.’

*εἰς ἀφθονίαν*, ‘in abundance,’ Xen. An. 7. 1. 33. Cf. ἐν ἀφθόνοις, etc., p. 156. Cf. *εἰς πλησμονάς*.

<sup>43</sup>Dindorf condemns vs. 903-908. Pearson compares Eur. El. 1073, *ἐσ κάλλος ἀσκεῖ*, but this can hardly mean *eleganter* as he translates. *εἰς κάλλος* rather denotes the metaphorical end or purpose (v. *infra* p. 127 as also does Tro. 1201). Pearson also cites as parallel Eur. Bacch. 457, *λευκὴν δὲ χροὺν ἐσ παρασκευὴν ἔχεις*. It is true that the Laurentian and Palatine MSS have *εἰς παρασκευὴν*, but most edd. (Kirchoff, Wecklein, Nauck, Murray, etc.) accept Hermann’s emendation *ἐκ παρασκευῆς* ‘purposely,’ a freq. adv. phr. (v. *εἰς* p. 66). Elmsl.: *εἰς παρασκευὴν pro ἐκ παρασκευῆς dictum videtur*. With either reading the meaning prob. differs little, referring to the practice (mentioned by Nonnus) of the Bacchae of whitening their faces (*vid.* Tyrrell with whose lit. interpretation of *εἰς παρασκευὴν usque ad pigmentorum apparatus*, we cannot agree, nor with Thompson’s first meaning, ‘to an artificial degree’, nor with his citation of Tro. 1201 and 1211 as parallels); cf. Sandys and other edd. Tro. 1211, *οὐν εἰς πλησμονάς θηράμενοι* seems to mean ‘to satiety.’ Ar. Av. 805 (v. *infra*) is more nearly adverbial but may not mean more than ‘with a view to cheapness.’ Cf. Antiphanes 20 K.

*ἐς δέον* (neut. subst.), ‘in good time,’ ‘seasonably,’ cf. *εἰς καιρόν*, *εἰς καλόν*. Cf. ἐν δέοντι, Eur. Med. 1277, etc., v. p. 177. Soph O T 1416, ἀλλ' ὡς ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε;<sup>44</sup> Ant. 386; Eur. Alc. 1101; Hdt. 1. 119 (c. γίγνεσθαι); ib. 186; 7. 144. 2; Plat. Rep. 596 E, ἐς δέον ἔρχει τῷ λόγῳ; Dem. 44. 14; 464. 26; 469. 41; 1460. 1. Cf. Theocr. 14. 50. So *ἐς τὸ δέον* Hdt. 1. 32; but *ἐς τὸ δέον* (c. χρῆσθαι) Hdt. 2. 173 ‘for needful purposes’; cf. Ar. Nub. 859, ὥσπερ Περικλέης *εἰς τὸ δέον ἀπώλεσα*<sup>45</sup>; cf. Dem. 51. 40, *εἰς δέον . . . κέχρησθε*, so 1457. 2; cf. also *εἰς οὐδὲν δέον ἀναλίσκειν* Dem. 36. 28; 167. 4; Xen. An. 1. 3. 8, *ὡς καταστησομένων τούτων εἰς τὸ δέον*, ‘settled in the right way’; Dem. 1432. 4 *εἰς τὸ δέον*.

*εἰς δύναμιν*, like *κατὰ δύναμιν*, ‘as far as lies in one,’ cf. *ἐς τὸ δυνατὸν* p. 113 ἐκ τῶν δυνατῶν, p. 75 so *κατὰ τὸ δυνατόν*. Cratin. 172 K.; Thuc. IV. 118. 2; Xen. An. 2. 3. 23; Cyr. 4. 5. 52; very frequent in Plato (about forty-four times),<sup>46</sup> especially in the Laws (about twenty-nine times); Dem. 395. 171.

*εἰς εὐτέλειαν*, Ar. Av. 805, *εἰς εὐτέλειαν χηρὶ συγγεγραμμένῳ*, is usually interpreted adverbially, ‘cheaply,’ i. e., ‘rudely,’ ‘roughly,’ but it may not be more than a half case, meaning ‘with a view to cheapness’; the whole expression is a loose one; cf. Antiph. 20 K., *κρέας δὲ τίνος ἥδιστ’ ἄν εσθίους*; (B.) *τίνος*; / *εἰς εὐτέλειαν*, ‘the cheapest’; cf. id. 227. 2 K., *μᾶξα . . . πρὸς εὐτέλειαν ἔξωπλισμένη*; but cf. Thuc. VIII. 1. 3, *τῶν τε κατὰ τὴν πόλιν τι ἐς εὐτέλειαν σωφρονίσαι*; VIII. 4, *ξυστελλόμενοι ἐς εὐτέλειαν* of reducing expenses to an economical standard; so VIII. 86. 6, *εὶς δὲ ἐς εὐτέλειάν τι ξυντέτμηται*.

*ἐς εὐτυχίην*, Hdt. 8. 88, *τὰ . . . ἀλλα . . . αὐτῇ συνήνεικε* *ἐς εὐτυχίην γενόμενα*, the prep. phr. here is not quite an adv., the idea of tendency is maintained, but the same idea might have been expressed by *εὐτυχέως* (cf. Hdt. 3. 39).

*ἐς ἡσυχίαν*, Pind. Py. I. 71; but cf. Thuc. III. 64. 3, *πρόκλησιν ἐς ἡσυχίαν ἡμῶν*, ‘offer of peace’; Xen. Mem. 2. 1. 21 (local and lit.) merely means ‘into a quiet place,’ cf. Cic. (*de Off.* I. 32. 118) who

<sup>44</sup>v. Jebb *ad loc.*

<sup>45</sup>This was probably a slang catch-word at Athens of Pericles’ vague way of accounting for the money as to which charges were brought against him. L and S. seem to miss the humor of the line.

<sup>46</sup>Plat. Soph. 244 B; Polit. 300 C, 301 A; Phileb. 16 B, 31 C; Phaedr. 273 E; (cf. Alcib. II. 140 A, *εἰς δύν. τὴν ἔμνην*, ‘according to my ability’); Rep. 366 D, 427 E. 458 E, 590 D; Tim. 26 D, 37 D, 71 D, 89 D; Criti. 115 D; Legg. 635 B, 671 A, 697 B (*ἀνθρωπίνην*); 716 C, 718 C, 730 D, 736 C, 754 C, 760 A, 763 C, 777 D, 778 A, 783 D, 789 E, 792 E, 793 D, 809 B, 816 D, 856 A, 874 D, 876 C, 890 C, 903 B, 913 A, 923 C, 47 D, 949 E, 950 E, 956 B.

translates it *in solitudinem*. Cf. διά, p. 30, ἐν, p. 178, ἐπί, Ar. Vesp. 1517, ἐφ' ἡσυχίας, κατά, μετά, all used in adv. phr. c. ἡσυχία.

*eis kairopón*=*kairotós*, ‘in season, ‘opportunely,’ cf. ἀπό, p. 38, ἐν, p. 178, ἐπί, κατά, παρά, πρό, πρός, σύν c. *kairopós*, also adv. acc. *kairopón*; this use starts with other prepositions, the earliest case observed is c. κατά Pind. Is. 2. 22. Cf. Theogn. 919, ὥστ’ ἐς ἄκαιρα πονεῖν Lat. *operam perdere*; probably here merely of the end toward which one works, but practically it means ‘inopportunely.’ Soph. Ai. 1168 (w. αὐτόν), ἐς αὐτὸν *kairopón* . . . /πάρεισιν; ἐς *kairopón* Eur. Andr. 1120; Hec. 666; Hel. 1081 (note contrasting ἄκαιρ’); H. F. 701; Hipp. 899; Or. 384; Rhes. 52; Tro. 744; Phoen. 106; Ar. Av. 1688; Hdt. 1. 206; 4. 139; 6. 90 (c. art.); 7. 144. 1; 9. 87 (paralleled by an adv.), ἐν λέγειν καὶ ἐς *kairopón*; Plat. Phaedr. 229 A; Prot. 340 E; Xen. Cyr. 3. 1. 8 (ῆκεις, freq. of coming ‘opportunely’); Alexis 147 K. (ῆκεις); cf. id. 149. 9. But Dem. 443. 317 is not a phr., *συνῆκτο γὰρ αὐτῷ τὰ πράγματα* . . . *eis kairopón* τοιοῦτον.

*eis kéléusma*, Eur. Hel. 1565, οἱ δ’ *eis kéléusmu*’ ἐλθόντες ἔξανήρπασαν/ταῦρον, ‘at the word of command,’ cf. ἀπό, p. 43, ἐκ, p. 66. Cf. ἐς τὰ παραγγελλόμενα λέναι, Thuc. I. 121. 2; III. 55. 3.

*eis kósmou*, Xen. Hell. 4. 2. 7, ἦν δὲ |τὰ ἄθλα τὰ μὲν πλεῖστα ὅπλα ἐκπεπονημένα *eis kósmou*; but Plat. Polit. 289 B is different and has no adv. force.

ἐς κύκλον, Ar. Thesm. 954, cf. ἐν, p. 179.

ἐς μῆκος, Hdt. 2. 155, ἐς τε ὑψος καὶ ἐς μῆκος, ‘in height and in length,’

ἐς οἰκίαν, Thuc. VIII. 92. 4, ἐς οἰκίαν ἀγαγόντες might be *οἴκαδε*; et al.

ἐς πέδον might be expressed by πέδονδε, Aesch. Ag. 239, κρόκου βαφὰς δ’ ἐς πέδον χέουστα; Cho. 401, φονίας σταγόνας/χυμένας ἐς πέδον; Soph. Ant. 269, ἐς πέδον κάρα/νεῦσαι; so 441; Eur. H. F. 1006, πίτνει *eis* πέδον; so Tro. 463.

ἐς πλῆθος, Thuc. I. 14. 2 ‘in considerable numbers.’

*eis plēthos*, Eur. Tro. 1211, ‘to repletion,’ ‘excessively,’ cf. *supra*, p. 109, ftn. Cf. ἀφθονίας *supra*.

*eis stíxōn*, Nicostr. 28 K., *συντόμως* . . . τὸν βίον ἔθηκας *eis stíxōn*, i. e., ‘have described life in one line’ (almost adv.).

ἐς τάχος=ταχέως, Ar. Ach. 686; Xen. Eq. 3. 5; cf. διά, p. 25, ἐν, p. 183, κατὰ τάχος Hdt. 1. 124, 152, Thuc. 1. 73. 5, *et saepe*; μετὰ τάχος Plat. Prot. 332 B; σὺν τάχει Soph. Ai. 853; O C 885, 904; etc.

ἐς τελευτὴν, first in Hom. and Hes. v. p. 86 ‘in the end,’ ‘at last,’ ‘finally’; Theogn. 201, ἐς δὲ τελευτὴν, so 607; Pind. Ol. V. 22;

Soph. O C 1223 (*contra eis tēlos* 1530 lit. so *πρὸς τέλος* 1621); this seems to disappear in favor of *eis tēlos*. Cf. ἐν, p. 183.

ἐς τέλος, ‘at last,’ ‘finally,’ first in Hom. and Hes. v. p. 86. Solon frg. 12. 28; Soph. Ph. 409; (but O C 1530 ‘to the end of life’); but Eur. Hec. 817, οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν / . . . μανθάνειν, ‘thoroughly,’ ‘completely’; I. A. 161, θυητῶν δ' ὄλβιος *eis tēlos* οὐδεῖς/οὐδ' εἰδαίμων ‘to the end,’ ‘completely,’ (cf. διά in similar connection Hec. 1193, H. F. 103; Suppl. 270); Ion 1615 ‘in the end,’ ‘finally,’ so 1621; Hdt. 3. 40; 9. 37. 4; Xen. Oec. 17. 10; but Plat. Rep. 613 C lit.; Empedocl. frg. 146 (Diels,<sup>2</sup> 215. 26) ‘finally’; cf. Theocr. 25. 121; Polyb. 1. 20. 7, ‘completely,’ ‘altogether.’ Cf. διά, p. 23, ἐν, p. 167.

*eis* ὑπερβολήν, ‘in excess,’ ‘exceedingly’=adv. ὑπερβαλλόντως (cf. κατά freq.) Eur. Fr. 497.2, *eis* ὑπερβολήν . . . ἀμεινον; cf. ἀγαθὸς *eis* ὑπερβολήν Antiph. 80. 11 K.; c. gen. Eur. Fr. 284. 6; Eur. Hipp. 939, ὁ δ' ὕστερος τοῦ πρόσθεν *eis* ὑπερβολὴν/πανοῦργος ἔσται, i. e., ‘far more wicked than’; cf., however, id. Suppl. 480, ἀγούσα θυμὸν *eis* ὑπερβολάς ‘to extremes’; [Plat.] Ep. 326 C, ἀναλίσκειν . . . πάντα *eis* ὑπερβολάς; Isocr. IV. 11, τοὺς *eis* ὑπερβολὴν πεποιημένους, IX. 23; XI. 16; cf. ib. 14 c. gen.; Dem. 1475. 6, Aeschin. I. 180, λέγειν δ' *eis* ὑπερβολὴν δυνατοῦ; II. 4. 24; Anaxipp. 1. 39 K.; cf. Luc. Gall. 10, etc. The variation between *eis* and κατά may originally have been for metrical reasons since καθ' could not stand in place of *eis* in any of the cases noted from the poets.

ἐς ὥψος, v. ἐς μῆκος *supra*; also Hdt. 2. 13; 155 (*bis*).

b. With adjectives:

*eis* τὸ ἄδηλον opp. to ἐν τῷ φανερῷ, Xen. Eq. Mag. 5. 7, τοὺς μὲν ἐν τῷ φανερῷ ἔχων, τοὺς δ' *eis* τὸ ἄδηλον ἀποκρύπτων. Cf. ἐν, p. 185.

ἐς τὸ ἀκριβὲς εἰπεῖν, Thuc. VI. 82. 3; cf. Eur. Tro. 901, οὐκ *eis* ἀκριβὲς ἡλθεῖς.<sup>47</sup>

ἐς τὸ ἀληθές, Thuc. III. 64. 4, ἀ δὲ ἡ φύσις αἱεὶ ἐβούλετο, ἐξηλέγχθη *eis* τὸ ἀληθές, ‘were fully proved to be true.’

*eis* τὸ ἀμεινον, v. *supra*, p. 92.

ἐς τὸ ἀτενές, ‘intently’ (late), Luc. Icarom. 12, ἄπαξ τὴν ὅψιν *eis* τὸ ἀτενές ἀπηρεισάμην (*eis* regular with this verb).

<sup>47</sup>L. and S. transl. ‘at the right moment,’ like *eis καιρὸν*; but that does not fit the context. It must mean ‘you are not quite right,’ i. e. ‘the decisions were made by the Greeks and me together, but the whole host handed you over to me to put to death.’ But the antithesis is not altogether clear, and the passage remains obscure. Nauck (Crit. Appar.) *eis ἀκριβὲς intelligi non potest*.

*eis* ἀφανὲς, Eur. I. T. 477, πάντα γὰρ τὰ τῶν θεῶν / *eis* ἀφανὲς ἔρπει; Hdt. 2. 23, *ἐ* ἀφανὲς τὸν μῆθον ἀνενείκας; Xen. Cyr. 6. 3. 13, δύωξις δὲ μῆδαμῆ *eis* ἀφανὲς; Aeschin. II. 104, κατέλιπον τὴν *eis* τὸ ἀφανὲς ἀναφοράν; cf. abstr. noun Aesch. Ag. 384, λακτίσαντι μέγαν Δίκας / βωμὸν *eis* ἀφάνειαν, ‘hath spurned the great altar of Justice out of his sight,’ opp. *eis* τὸ φανερὸν; cf. ἐν, p. 186.

*ἐ* τὸ δυνατόν, like *eis*, κατὰ δύναμιν, etc., cf. ἐκ, p. 75 (so κατὰ τὸ δυνατόν). Hdt. 3. 24; Xen. Hell. 1. 6. 14; Mem. 3. 3.4; Cyr. 2. 1. 22; Plat. Phaed. 112 D; Phaedr. 252 D; Rep. 381 C (w. superl.), 464 D, 473 E, 500 D, 586 E; Legg. 739 C, 770 A, 795 D, 830 B, 862 B, 887 C, 900 C, 957 E; Dittenb. *Syll.* 101. 65, 74; 149. 15; cf. Plat. Phaedr. 277 A, *eis* ὅσον ἀνθρώπῳ δυνατὸν μάλιστα; (cf. frequency in Plat. esp. Legg., w. *eis* δύναμιν). Cf. ἐν, p. 156.

*eis* τὸ ἐμφανὲς, Xen. Mem. 4. 3. 13, οὐδὲν τούτων *eis* τὸ ἐμφανὲς ιόντες διδόσαι; Dem. 1283. 4 c. καθίστημι (trans.); cf. Dion. H. 4. 4. 6.

*eis* ἐπήκοον, Xen. An. 2. 5. 38, ἐπειδὴ δὲ ἔστησαν *eis* ἐπήκοον, εἰπεν Ἀριαῖος τάδε, ‘within hearing distance,’ so 3. 3. 1; 4. 4. 5; cf. Luc. Contempl. 20; Conv. 21; Icarom. 23 (c. superl. and art.); cf. ἐν, Xen. An. 7. 6. 8, v. p. 188; cf. *eis* ἀκοάς Eur. Phoen. 1480. Cf. p. 87.

*eis* τοῦσχατον (only occasional adv. use); Eur. Heracl. 304, κακῶν / *eis* τοῦσχατον πεσόντες; so Eur. Or. 447; Hdt. 1. 22, *ἐ* τὸ ἔσχατον κακοῦ; 2. 129; 8. 52. 1 (cf. *ἐ* πᾶν κακοῦ 7. 118; 9. 118); 7. 107, διεκαρτέρεε *ἐ* τὸ ἔσχατον without gen., but ἔσχατον used as substant. But Hdt. 7. 229, ὁφθαλμῶντες *ἐ* τὸ ἔσχατον as a phr. practically equiv. to an adv.; Thuc. III. 46. 2, παρατενεῖσθαι *ἐ* τοῦσχατον; Xen. Hell. 5. 4. 33, καὶ ἡρίασε μὲν *eis* τὰ ἔσχατα τὸν Ἀρχίδαμον, ‘it grieved him extremely’; cf. Reip. Lac. 1. 2. (also pl.); cf. Plat. Rep. 361 D, ἵν’ ἀμφότεροι *eis* τὸ ἔσχατον ἐληλιθότες, ὁ μέν δικαιοσύνης, ὁ δὲ ἀδικίας, ‘that both men going to the utmost limits of justice and injustice respectively’; Dem. 346. 18, *eis* τοῦσχατον ἐλθεῖν τὰ πράγματα ἔασαι; similarly 1260. 12. Hdt. 3. 25, *ἐ* τὰ ἔσχατα γῆς is lit. and not a phr.

*eis* ἵσον, Eur. I. A. 1002, πάντως δέ μ' ἱκετεύοντες ἥξετ’ *eis* ἵσον / εἴ τ' ἀνικετεύτως, ‘alike whether’; this appears to be the only case; cf. Thuc. I. 39. 1, τὸν *ἐ* ἵσον τὰ τε ἔργα δύοις καὶ τοὺς λόγους . . . καθιστάντα, ‘putting himself on a level’; similarly *eis* τὸ ἵσον c. καθίστημι, Thuc. I. 121. 4; Xen. Cyr. 1. 6. 28; *eis* ἵσον Plat. Rep. 561 B; Xen. Cyr. 1. 4. 5, ταχὺ μὲν *eis* τὸ ἵσον ἀφίκετο τῇ ἴππικῇ τοῖς ἥλιξι. Cf. more idiom. uses w. ἀπό p. 45, ἐκ p. 71, , ἐν, p. 188.

*eis* καλόν, cf. *eis* καιρόν, δέον, ἐν καλῷ, etc., Soph. O T 78; Eur. H. F. 728; Xen. An. 4. 7. 3, ‘you come in the nick of time,’ *et saepe*;

Plat. Phaed. 76 E, Symp. 174 E, Meno 89 E, Hipp. Mai. 286 C, Theages 122 A; so in superl., *eis κάλλιστον ἥκετον*, Plat. Euthyd. 275 B; cf. Menand. Sam. 68 (Capps); frg. 348. 2 K.

*eis κοινόν*, *eis τὸ κοινόν* = *κοινῶς*, cf. ἀπό p. 45, ἐκ, p. 72, ἐν, p. 189, f., also ἐπί, κατά, σύν; akin to *ἐς μέσον*. (Not in Soph. nor in Trag. Frg.); Aesch. Prom. 844, *τὰ λοιπὰ δ' ὑμῖν τῆδε τ' ἐς κοινὸν φράσω*; Eum. 408, *πᾶσι δ' ἐς κοινὸν λέγω*; Eur. Hel. 1038; I. A. 408; Phoen. 1222;<sup>48</sup> Or. 774; Ar. Av. 457; Thuc. IV. 59. 1, ‘for the common weal’; Plat. Legg. 796 E (cf. Aesch. Eum. 408 *supra*), 835 A, 885 A; Dem. 390. 156. Cf. Lat. *in medium*, Verg. G. 1. 126; 4. 157; Aen. 11. 335. Eur. Or. 1098, *εἰς κοινὸς λόγους/ἔλθωμεν*, ὡς ἀν Μενέλεως ξυνδυστυχῆ is equiv. to *ἐς κοινὸν βούλευμάθε* or *λέγωμεν*, combining two thoughts *εἰς λόγους* *ἔλθωμεν* and *ἐς κοινὸν λέγωμεν*.

*eis τὸ κοινόν*, Eur. H. F. 86; I. T. 673;<sup>49</sup> Tro. 701;<sup>50</sup> Hdt. 3. 80, *βούλεύματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει* (like *ἐς μέσον* Eur. Suppl. 439, etc., p. 93); so Dem. 1030. 10; cf. Hdt. 3. 82, 84; so Thuc. I. 91. 7; cf. II. 37. 1 (pl. cf. Aeschin. II. 161 also pl.); Thuc. III. 37. 4; IV. 58, ‘addressed the conference’; VII. 85. 3, ‘assembled in public’; Xen. Hell. 7. 4. 38, *παρέξειν ἐς τὸ κοινόν*; Mem. 3. 14. 1, *εἰς τὸ κ. τιθέναι (ter)*, cf. Oec. 7. 13, *ἔγώ τε γὰρ ὅσα μοι ἔστιν ἄπαντα εἰς τὸ κοινὸν ἀποφαίνω, σὺ τε ὅσα ἡρέγκω πάντα εἰς τὸ κοινὸν κατέθηκας*; cf. Plat. Cratyl. 384 C; Hypereid. VI (ἐπιταφ.) VII. 19; cf. Xen. An. 5. 6. 27, *εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων*, Lat. *publice*; Plat. Theaet. 165 A, *εἰς τὸ κοινὸν μὲν οὖν, ἀποκρινέσθω δὲ ὁ νεώτερος*; Plat. Legg. 680 E, 681 C, ‘for common use’; Isocr. VI. 20; X. 36. Lat. *in commune conferre*; cf. Plat. Rep. 461 A, *τῶν εἰς τὸ κοινὸν γεννήσεων*.<sup>51</sup>

*ἐς τὰ μακρότατα*, Thuc. VI. 31. 3, ‘each one striving to the uttermost.’ Cf. οὐκ *εἰς μακρὸν supra*, p. 108.

*ἐς τὰ μάλιστα*, ‘for the most part,’ ‘mostly,’ Hdt. 1. 20; 2. 76, 78; 5. 28; 6. 89; (cf. also with same meaning without prep. 2. 147); Thuc. VIII. 6. 3; Dem. 581. 212.

<sup>48</sup>The question arises whether the Dat. in the passages thus far cited is felt with *εἰς κοινόν*. To the English mind it seems natural to think of the Dat. in Aesch. Pr. 844 e. g. as connected both with *φράσω* and *εἰς κοινόν* ‘I will tell both to you and to her in common,’ but the Greek does not bear this out. Wherever the Dat. occurs w. *εἰς κοινόν* it is possible to explain it by the rest of the sentence.

<sup>49</sup>This idiom. sense, as is seen here and in Or. 774, can be used even when only one person is addressed, and the speaker is the only other person involved.

<sup>50</sup>Here *εἰς τὸ κοινόν* really goes with both expressions, but it seems to have started out to be written as an antithesis, ‘for the general good’ and ‘private good.’

<sup>51</sup>But Legg. 885 A, *οἴς δὴ δοτέον εἰς κοινὸν νόμου ἐκάστοις*.

*ἐσ τὰ μέγιστα*, Hdt. 8. 144. 2, v. *supra*, p. 95.

*εἰς τὸ μεῖσω*, Dem. 430. 277, v. *supra*, p. 95.

*ἐσ ὀλίγον*, Thuc. IV. 129. 5, v. *supra*, p. 95.

*ἐσ τὸ ὁμοῖον*, Thuc. VI. 18. 3, *εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐσ τὸ ὁμοῖον μεταλήψεσθε*, ‘in like manner.’

*εἰς ὄρθον*: cf. Theogn. 304, *ἐσ ὄρθα* (not a phr. but the transition from it to a phr. is easy). Soph. Frg. 555, *εἰς ὄρθον φρονεῖν*, cf. Aesch. Pr. 1000, *ὄρθως φρονεῖν*, cf. Eng. ‘to think straight’; Soph. O C 1424, *ὄρθας τὰ τοῦδ' οὖν ὡς ἐσ ὄρθον ἐκφέρει / μαντεύμαθ'*; cf. O T 88 c. *κατά*; id. Tr. 347, *οὐδὲν . . . / φωνεῖ δίκης ἐσ ὄρθον*; but O T 50, *στάντες τ' ἐσ ὄρθον καὶ πεσόντες ὑστερον*, cf. Eur. Suppl. 1230; Frg. 262. 3; 382. 8; Diphil. 61 K., *εἰς ὄρθον τρέχειν*; cf. Plat. Symp. 190 A, *ῶσπερ οἱ κυβιστῶσι εἰς ὄρθον τὰ σκελή*.<sup>52</sup> Cf. ἔξ p. 72.

*εἰς w. forms of πᾶς*:

*ἐσ τὸ πᾶν*: Pind. Ol. II. 93. (85), *ἐσ δὲ τὸ πὰν ἐρμηνέων / χατίζει*.<sup>53</sup> Aesch. Ag. 682, *τὶς ποτ' ὠνόμαζεν ᾧδ'* *ἐσ τὸ πᾶν ἐτητύμως*, ‘altogether,’ ‘wholly,’ i. e., ‘with such perfect truth’; cf. Cho. 684, 940; Eum. 52, 83,<sup>54</sup> 291 ‘forever’; 401, cf. 670, *ὅπως γένοιτο πιστὸς ἐσ τὸ πᾶν χρόνου*; 891; 1044; Eum. 538, *ἐσ τὸ πᾶν δὲ σοι λέγω*, ‘putting it as a whole,’ ‘all together.’ Eur. Her. 575, *παιᾶς ἐσ τὸ πᾶν σόφους* might mean ‘altogether wise,’ or ‘wise for every case,’ probably the latter; cf. *εἰς πᾶν* Plat. Theaet. 146 B; cf. Com. Frg. Adesp. 576 K., *μῆθ' ἀλμυρὸν εἶναι μῆτε μᾶρον ἐσ τὸ πᾶν*.

*εἰς πᾶν*, Eur. Hipp. 284, *εἰς πᾶν ἀφῆγματι κονδὲν εἴργασματι πλέον*, ‘I have tried every means’,<sup>55</sup> so Soph. O T 265,<sup>56</sup> *ἐπὶ πάντ' ἀφίξομαι*;

<sup>52</sup> Literal use: Eur. Med. 1166, Tro. 465; Or. 231; Frg. 264. 3 (partially fig.) cf. lit. ‘upright,’ Frg. 385. 8 (of the E in ΘΗΣΕΤΣ, *τὸ δ' αὖ τέταρτον ἥ μὲν εἰς ὄρθον μίᾳ*.

<sup>53</sup>v. Christ, Gildersleeve, Fennell *ad loc.* Christ: *ἐσ δὲ τὸ πάν in vulgus*, the vowel of πᾶν shortened in the adv. formula on analogy of cpds. πάμπάν, σύμπάν; Gildersleeve: *τὸ πάν* glossed by *τὸ κονόν*, Shakespeare’s ‘the general,’ the other rendering, ‘generally,’ less satisfactory; the difficulty of quantity sometimes obviated by writing *τοπάν* or *τόπαν* like *σύμπαν*, *ἄπαν*, *πρόπαν*. But Verrall, *Journ. Phil.* (Eng.) IX. 17, p. 126ff. invents *τοπάν* from \**τοπή*, ‘divination,’ a word which he derives from *τοπάζειν*. This is ingenious, but fanciful and unnecessary. He would explain many of the cases in Aesch. on this basis; v. also his ed. of Aesch. Agam. and Append. E, controverted by Sidgwick ed. Agam. Append. II. But in a later ed. of the Eumenides (1908) Verrall ad 538 (541): “there is no ground for suspecting *ἐσ τὸ πᾶν* as I formerly suggested” (*Journ. Phil.* I. c. p. 156). Does this note mean that Verrall gives up his *τοπάν* theory altogether or only as concerns this passage?

<sup>54</sup> Blaydes takes Aesch. Eum. 200 as a case of *εἰς τὸ πᾶν*, but most edd. prefer Canter’s reading *εἰς τὸ πᾶν*, ‘one for all.’

<sup>55</sup> Different is Eur. Frg. 1063. 6 (Nauck, *Trag. Frg.*), *βλέποντα εἰς πᾶν*; so Plat. Theaet. 175A, *οὐ δυναμένων ἐσ τὸ πᾶν ἀεὶ βλέπειν*. v. *βλέπειν* p. 123f.

<sup>56</sup>v. Jebb *ad loc.*

Xen. Hell. 6. 1. 12, *eis πᾶν ἀφίκετο βασιλεύς*, ‘he ventured everything’; Dem. 1261. 13, *eis πᾶν ἐλθών*.<sup>57</sup>

*ἐs τὰ πάντα*, Aesch. Pr. 736, is really not much more than the use of the preposition to denote relation, like *ἐs τὰ ἄλλα*, etc., i. e., ‘in all respects’; so *eis ἄπαντα*, Soph. Tr. 489; Eur. Bacch. 316 (w. art.);<sup>58</sup> so Thuc. IV. 81. 1; VIII. 76. 3 (without art.); cf. Plat. Cratyl. 417 B;<sup>59</sup> Charm. 158 A, *σε eis πάντα πρῶτον εἶναι*; Rep. 425 A.

But *ἐs πάντας αὐδά*, ‘speak before all,’ Soph. O T 93 is idiomatic; cf. similarly Hdt. 8. 26, much like *ἐs τὸ κοινόν, μέσον*. But cf. w. *ἐs τὰ πάντα*, Thuc. I. 6. 2, *τῶν ποτὲ καὶ ἐs πάντας ὅμοιων διαιτημάτων*; cf. id. I. 130, *ἐs πάντας ὅμοιως*.

*ἐs πέξον*, Hdt. 7. 21 might have been expressed by Dat. adv. *πεξῆ*.

*eis πλεῖστον*, Soph. O C 739, v. p. 96.

*ἐs πλέον*, Soph. O T 700, v. p. 96.

*ἐs πολλά*, v. *supra*, p. 96.

*ἐs τὰ πρῶτα*, Hdt. 9. 16, *ἀνδρὸς . . . λογίμου δὲ ἐs τὰ πρῶτα ἐν Ὀρχομενῷ*; but cf. Hdt. 7. 13, 134 (c. *ἀνήκειν*); Thuc. III. 39. 2, 56. 6 ‘in the highest degree.’ Cf. *ad prima*. Verg. G. 2. 134. (v. Page *ad loc.*)

*eis τὸ σύμφυτον* (adv. force doubtful), Eur. Andr. 954, *ἄγαν ἐφῆκας γλῶσσαν eis τὸ σύμφυτον*.<sup>60</sup>

*eis ὑπόπτα*, Eur. El. 345, *eis ὑπόπτα μὴ μόλης ἐμοί*, ‘lie under suspicion’; the same meaning expressed by *ὑπόπτως διακείσθαι, ἔχειν τινί*, Thuc. VIII. 38, 68; Xen. Hell. 2. 3. 40. But in Eur. Phoen. 1210 prep. blunted in meaning, merely expressing manner, and the phr. a pure adv.: *τοῦτ' eis ὑπόπτον εἶπας*, (note sing. var.). Cf. with abstract noun, Thuc. V. 29. 3, *ἐs ὑποψίᾳν καθίστη*, ‘caused suspicion,’ ‘made the Peloponnesian suspicious’; cf. Lycurg. p. 165. 30 (§125),

<sup>57</sup>This use is probably derived from the similar use c. gen. or in agreement with with a noun also slightly idiomatic. Soph. El. 615, *ἄρα σοι δοκεῖ/χωρεῖν ἀν eis πᾶν ἔργον αἰσχύνης ἄτερ*; (cf. Eng. ‘to go to all lengths’); Hdt. 7. 118, *δειπνήσοντες Ξέρξην ἐs πᾶν κακοῦ ἀπίκετο*; Xen. Cyr. 7. 2. 22, *eis πάντα κίνδυνον ἥλθον*; Plat. Legg. 648A, *eis πᾶν δέος λέναι*; Dem. 29.3, *eis πᾶν προελήλυθε μοχθηρίας τὰ παρόντα*, etc.

<sup>58</sup>But cf. Trag. Frg. Adesp. 491, *δέκις θεῶν ὁφθαλμὸς eis τὰ πάντ' ιδεῖν* (lit.), but the text is doubtful. Nauck prefers *ἴσθο'* *ἄπαντ'*.

<sup>59</sup>Plat. Theaet. 146 B, *ἡ νεότης eis πᾶν ἐπίδοσιν ἔχει* is virtually the same use in the sing.

<sup>60</sup>This passage is variously explained. Schol. *eis τὸ σύμφυτον eis τὸ γυναικεῖον γένος*. It probably means ‘thou hast given too free course to thy tongue against thy sex,’ but it might mean ‘against that which is second nature in women,’ or, with adv. force ‘according to thy nature.’

οὕτως . . . δεῖν ἔην τοὺς πολίτας, ὥστε μηδ' *eis* ὑποψίαν ἐλθεῖν μηδένα τούτων τῶν ἀδικημάτων (periphr. for passive vb.)

ἐς τὸ φανερόν, Thuc. I. 6. 5, ‘publicly,’ so I. 23. 6, but III. 27. 3, τὸν σῖτον . . . φέρειν ἐς τὸ φανερόν ‘into the public’; Xen. Reip. Lac. 5. 1; cf. Plat. Gorg. 480 C; Alexis 2 K., Com. Frg. Adesp. 365 K.; Hypereid. I. frg. III. XIII. 11. Cf. ἀπό, p. 45, ἐκ, p. 73, ἐν, p. 191. Cf. ἀφανές, ἐμφανές, etc., also *eis* τὸ κουρόν, *eis* ὅχλον.

c. With participles:

*eis* τὸ ἐνδεχόμενον, ‘so far as possible,’ Hypereid. VI. XIII. 41. Cf. ἐκ, p. 74.

*eis* τὸ μέλλον, v. temp. phr. p. 108.

ἐς τὰ παραγγελλόμενα λέναι, Thuc. I. 121. 2; III. 55. 3, ‘at the word of command.’

*eis* τὸ παρόν, v. temp. phr. p. 108.

*eis* τὸ πρέπον (ptc. as neut. subst.), Hypereid. VI. (ἐπιταφ.) 5, ὁ ἥλιος . . . τὰ [ς μὲν] ὥρας διακρίνων[*eis* τὸ π]ρέπον καὶ καλῶ[ς πάντα καθ]ιστάς (note balancing adv. καλῶς).

d. With adverbs. (V. also *sub* adv. phr. of direction):

ἐς αἰεὶ, v. *sub* temp. phr. p. 108.

ἐς ἄλις (late), Theocr. 25. 17 lit. ‘to enough,’ i. e., ‘abundantly.’

ἐς αὐθις, v. temp. phr. p. 108, *eis* αὔριον, v. p. 105.

*eis* αὐτίκα, v. temp. phr. p. 108.

ἐς ἄπαξ, Eur. Phoen. 723, πάσας γε, πρὸν κίνδυνον *eis* ἄπαξ μολεῖν, ‘once for all,’ i. e., ‘before it is too late,’ ‘danger once for all,’ i. e., ‘fatal’; cf. Andr. 943, *eisáπαξ*; cf. Plat. Soph. 247 E; Dem. 21. 10, *eis* μὲν ἄπαξ.

*eis* ἔπειτα, v. temp. phr. p. 108.

ἐς ἔπιπαν, Xenophan. 3. 4 c. χείλιοι, ‘in all.’

*eis* μετέπειτα, v. temp. phr. p. 108.

*eis* παραντίκα, v. p. 108.

ἐς τὸ παραχρῆμα, ‘forthwith,’ ‘on the spot,’ Thuc. I. 22. 4, κτῆμά τε ἐς αἰεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται; Antiphon V. 132. 25; 133. 31; Plat. Legg. 646 C; Hyper. III. (pro Eux.) XLVI. 37. Cf. ἀπό, p. 45, ἐκ, p. 117, ἐν, p. 191, πρός, etc.

e. Adv. phr. of direction:

In many of these phrases the preposition seems to add only slight force, if any, but in some the idea of limit or end of motion is clearly present. Usually the translation does not differ from that of the simple adverb.

*eis* τὸ ἀντίον, ‘contrariwise,’ Xen. Eq. 12. 12; so ἐκ τῆς ἀντίης, Hdt. 8. 6. Cf. ἐνάντιον, etc.

*ἐς τὸ ἀντιέρας τῆς Ἀβύδου ἀποπλεύσας*, Thuc. VIII. 62. 3. Cf. ἐκ p. 76, ἐν, p. 192. Cf. *εἰς τὸ πέραν*.

*εἰς τὸ ἄνω*, ‘upwards,’ Plat. Cratyl. 396 B, ἡ . . . . *ἐς τὸ ἄνω* ὥψις; Rep. 529 A, *εἰς τὸ ἄνω ὥραν*; but temporal, Theaet. 175 B, ὁ ἀπ’ Ἀμφιτρύωνος *εἰς τὸ ἄνω πεντεκαιεκοστός*; cf. Legg. 919 E, πατρὶ καὶ μητρὶ καὶ τοῖς ἔτι τούτων *εἰς τὸ ἄνω γένεσι*; cf. Autocrates 1. 8 K. opp. το κάτω. Cf. ἐπί, opp. *εἰς τὸ κάτω*.

*εἰς ἀριστερά*, *ἀριστεράν*, Plat. Tim. 43 B, (*ἀριστεράν*) Rep. 436 E, 614 C; *et saepe*. Cf. other preps.

*εἰς τὰ δεξιά*, ‘on the right,’ Hdt. 4. 42 *et saepe*; Plat. Rep. 436 E, ἡ *εἰς δεξιὰν* ἡ *εἰς ἀριστεράν* ἡ *εἰς τὸ πρόσθεν* ἡ *εἰς τὸ ὅπισθεν ἐγκλίνη*; cf. 614 C; cf. Tim. 43 B, *εἰς τε γὰρ τὸ πρόσθεν καὶ ὅπισθεν καὶ πάλιν εἰς δεξιὰ καὶ ἀριστερὰ κάτω τε καὶ ἄνω καὶ πάντη*. Similar expressions are frequent. Cf. other preps.

*ἐς τὸ ἐγγυτέρω*, Thuc. II. 21. 1.

*εἰς τὸ εἴσω τοῦ οὐρανοῦ*, Plat. Phaedr. 247 E *et al.*

*εἰς τούμπαλν*, ‘backwards,’ Xen. An. 3. 5. 13; 4. 3. 21; but cf. ἐκ Thuc. III. 22. 5, ‘from the opposite side.’

*εἰς τούμπροσθεν*, Eur. Hipp. 1228 (but some texts read *τὸ πρόσθεν*); Hdt. 4. 61; Isocr. VIII. 12, *μηδὲν εἰς τούμπροσθεν ἡμῖν αὐτοῖς πράττοντες*; Ep. IV. 10; Xen. Symp. 2. 22; Plat. Gorg. 497 A, Legg. 737 B, 783 B; Aeschin. Ep. 10. 10; Eupolis 79 K. Cf. ἐκ p. 75, ἐν, p. 176.

*ἐς τούναντίον*, Thuc. I. 120. 5; II. 65. 7; Plat. Soph. 221 A; Rep. 343 A, 563 E *et al.* Cf. *εἰς τὸ ἀντίον*; cf. ἐξ p. 76.

*εἰς τὸ ἐξόπισθεν*, Plat. Tim. 84 E. Cf. *ὅπισθεν*, *ὅπισω*.

*ἐς τὸ ἔξω*, Thuc. II. 4. 5; VII. 69. 4. *et al.* opp. *εἰς τὸ εἴσω*.

*εἰς τὸ ἐπέκεινα ὑπερβάς*, Plat. Rep. 587 B, ‘to the far side’; cf. Phaed. 112 B, *ὅταν εἰς τὸ ἐπ’ ἐκεῖνα τῆς γῆς ὄρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε;* cf. ἐν, p. 192.

*εἰς τὰ ἐπὶ θάτερα* ‘to the other side,’ Thuc. I. 87. 2; c. gen. Thuc. VII. 84. 4, *ἐς τὰ ἐπὶ θάτερα τοῦ ποταμοῦ*; cf. Xen. Hell. 6. 2. 7. Cf. *ἐπὶ θάτερα* alone; cf. ἐκ p. 76.

*εἰς τὸ κάταντες*, Lat. *deorsum*, Xen. Hell. 2. 4. 15, ‘down-hill’; so 3. 5. 20, Eq. 8. 8; cf. ἀπό, p. 46, ἐν, p. 192, *ἐπὶ κάταντες* Plat. Tim. 77 D. Cf. adv. *κάταντα* Il. 23. 116. Cf. *πρανές*.

*εἰς τὸ* (or *τὰ*) *καταντικρύ*, Thuc. VII. 26. 2, *σχόντες ἐς τὰ καταντικρύ Κυθήρων*, ‘being opposite,’ apparently no diff. from sing. Plat. Phaed. 72 B, Rep. 515 A; Lysis 207 A, etc. Cf. ἐκ, p. 76, ἐν, p. 192.

*εἰς τὸ κάτω*, ‘downwards,’ Plat. Soph. 220 E, *τὸ μὲν ἄνωθεν εἰς τὸ κάτω γιγνόμενον*; but temporal, Rep. 461 C, *νιεῖ καὶ πατρὶ καὶ τοῖς τούτων*

*eis* τὸ κάτω καὶ ἐπὶ τὸ ἄνω, 'their relatives in the direct line ascending or descending'; so Tim. 18 D, *τοὺς δ'* ἔμπροσθεν καὶ ἀνωθεν γονέας τε καὶ γονέων προγόνους, *τοὺς δ'* *eis* τὸ κάτωθεν ἐκγόνους παῖδας τε ἐκγόνων.

ἐς τὸ μεταξύ, Thuc. II. 77. 3; III. 51. 3; Xen. Hell. 7. 4. 38 *et al.*

*eis* τούπισθεν, 'back,' 'backwards,' Eur. Hipp. 1222; Phoen. 1410; Ar. Plut. 1209; Lysias I. 25; Xen. Symp. 2. 22; Hell. 6. 5. 14; An. 3. 3. 10; Cyr. 7. 1. 36 (*bis*); Eq. 12. 12; Plat. Rep. 436 E; Tim. 43 B; Prot. 315 B *et al.* Cf. ἐν, p. 192.

ἐς τὸ ὄπισθ, 'backwards,' in place: Hdt. 4. 42; Thuc. 4. 4. 2, τῶ χεῖρε ἐς τούπισθ ξυμπλέκοντες, 'clasping their hands behind them'; Lysias XIV. 5, ἐάν τις λίπη τὴν τάξιν *eis* τούπισθ δειλίας ἔνεκα; XIV. 6; Plat. Phaedr. 254 B; Rep. 528 A of going back to a previous point in the argument; cf. Com. Frg. Adesp. 255 K. Of time, Hom. Od. 18. 122; 20. 199, ἐς ὄπισσω. Cf. cpd. *eisotipos* 'in time to come,' 'hereafter,' h. Hom. Ven. 104; Soph. Ph. 1105.

*eis* τὸ πέραν, 'across,' 'to the opposite side,' Xen. An. 3. 5. 2, διαβιβαζόμεναι *eis* τὸ πέραν τοῦ ποταμοῦ; Xen. Hell. 1. 1. 15; 3. 17; cf. Plat. Tim. 89 C. Cf. ἐν, Xen. An. 4. 3. 11. v. p. 192. Cf. *eis* τούπαντίον, καταντικρύ, ἀντιπέρας, *eis* τὸ ἐπέκεινα, *eis* τὰ ἐπὶ θάτερα.

ἐς πλάγιον, Lat. *in transversum*, 'sideways.' Xen. An. 1. 8. 10; ἐς τὰ πλάγια, Thuc. VII. 40. 5; Xen. Eq. 12. 12; *eis* πλάγια, Plat. Theaet. 194 B; but ἐς τὰ πλάγια tech. military term, v. p. 100. Cf. ἐκ, p. 57.

*eis* τὸ πρανές, 'down-hill,' var. of *eis* τὸ κάταντες, Xen. An. 3. 4. 25; Eq. 8. 6. Cf. κατά, also other preps. c. πρηνές in the sense of 'downwards,' 'headlong,' etc.

*eis* πρόσθεν, *eis* τὸ πρόσθεν, (very freq.) Eur. Hec. 961. metaph. c. gen. προκόπτοντ' οἰδὲν *eis* πρόσθεν κακῶν; as prep. c. gen.= 'before,' 'in front of' (w. art.) Hdt. 4. 72; so Xen. An. 3. 1. 33; Plat. Rep. 618 A; cf. 550 E *infra*; Soph. Ai. 1249, *τοὺς ὅπισθεν* *eis* τὸ πρόσθεν ἄξομεν; Eur. Hel. 1579, *eis* τὸ πρόσθεν . . . πλεύσωμεν, 'forward,' so most often; usu. w. vbs. of motion. Ar. Ach. 43. 242; Thesm. 645; Lys. 185; Eccl. 129; Hdt. 8. 89; Thuc. VII. 43. 5; 78. 3; Xen. Hell. 7. 1. 31; An. 1. 10. 5; 2. 1. 2; Cyr. 5. 3. 57; 6. 3. 6; 7. 1. 36 (*τῆς* *eis* τὸ πρόσθ. προόδου); Plat. Polit. 262 C, 272 D; Symp. 174 D, 191 B, C; Euthyd. 274 C; Prot. 339 D; Rep. 436 E, 437 A, 514 B, 604 B; Tim. 40 A, 43 B; Legg. 697 C, 769 C, 842 A; Ep. 325 C; noteworthy are Plat. Soph. 258 C, *eis* τὸ πρόσθεν ἔτι ζητήσαντες; Rep. 550 E, προϊόντες *eis* τὸ πρόσθ. τοῦ χρηματίζεσθαι, 'as they advance in money-getting'; Prot. 357 D (of time) *eis* τὸ πρόσθ. ἔτι ώμολογήκατε; cf.

Antiphan. 18 K. c. gen.; Alexis 98. 15 K. Cf. *ἐς τὸ πρόσω*; cf. *ἐκ*, p. 75, *ἐν*, p. 176.

*ἐς τὸ πρόσω*, c. gen. Hdt. 1. 5, *προβήσομεν ἐς τὸ πρόσω τοῦ λόγου*; 3. 154, *ἐς τὸ πρόσω μεγάθεος τιμῶνται*, ‘to a high point of greatness,’ i. e., ‘very greatly’; 3. 56 (cf. *εἰς πρόσθεν* Eur. Hec. 961 *supra*); without gen., Hdt. 3. 25; 4. 98; 7. 223; Xen. An. 5. 4. 30.

### VIII. Quantitative idioms.

*εἰς ἥμισυ*, Ar. Thesm. 452, *ἐμπολῶμεν οὐδέ εἰς ἥμισυ* ‘not half’; cf. adv. *ἥμισεως*, ‘let us not leave it half said,’ Plat. Rep. 601 C (where some texts read *ἐφ' ἥμισεως*).

*εἰς ὅσον*, Soph. Ph. 1403, *εἰς ὅσον γ' ἐγώ σθένω*, so Eur. El. 71 with slight difference, if any, from *ὅσον*; cf. Soph. El. 946 without prep.; similar are Eur. Andr. 239; Thuc. II. 35. 2; V. 51. 2; VI. 69. 1; VII. 75. 4; Plat. Rep. 607 A, 613 A; Phaedr. 277 A; Isae. IV. 11; Dem. 780. 33 (especially frequent w. *δύνασθαι* and *δύνατόν*); so Plat. Rep. 501 C, *εἰς ὅσον ἐνδέχεται* (cf. w. same meaning, *εἰς τὸ ἐνδέχόμενον* p. 117); Thuc. VI. 18. 3, *καὶ οὐκ ἔστιν ἥμīν ταμιένεσθαι ἐς ὅσον βούλόμεθα ἕρχειν*, ‘how far,’ ‘to what extent’; Dem. 643. 70, *εἰς ὅσον εἶχε καλῶς*.<sup>61</sup> Cf. *infra* pronom. expressions, p. 130 f.

With numerals:

*εἰς ἕν*, Lat. *in unum*, usu. ‘into one place,’ Eur. Or. 1640, “Ελληνας *εἰς ἕν* καὶ Φρύγας ξυνήγαγον; cf. Dem. 425. 263,<sup>62</sup> but Eur. Andr. 1172, *εἰς ἕν μοίρας συνέκυρσας*, ‘involved in the same fate’; Ar. Eq. 854, *τοῦτο δ'* *εἰς ἕν ἐστι συγκεκυφός*, metaph. of ‘putting their heads together’ in conspiracy. Dem. 460. 11, *ἐπειδὴ δ'* *ἡ πόλις εἰς ἕν ἡλθεν*, ‘when there was harmony in the city.’ But cf. Xen. Cyr. 5. 3. 41, *τὴν τάξιν ἀγέτω εἰς ἕνα, singillatim*, ‘one by one,’ ‘in single file,’ p. 99, so 2. 1. 26; 3. 21; Reip. Lac. 11. 4, *καθίστανται τότε μὲν εἰς<ἕνα αἱ> ἑνωμοτίαι, τότε δὲ εἰς τρεῖς, τότε δὲ εἰς ἕξ*; cf. also *ἐφ' ἐνός* Cyr. 2. 4. 2; 5. 3. 36; An. 5. 2. 6; *εἰς δύο* Cyr. 6. 3. 21, v. *infra*. *εἰς ἕνα* in this tech. military phr. is peculiar to Xenophon.

*εἰς δύο*, ‘two abreast,’ Xen. An. 2. 4. 26; Cyr. 6. 3. 21; 7. 5. 17, etc. So *εἰς τρεῖς*, Xen. Reip. Lac. 11. 4 (v. *sub εἰς ἕνα*).

<sup>61</sup>Cf. Alexis, ‘Απεγλαυκ. (Didot. p. 222) 2. 8, *ἴαν δ' ἐρωτᾶς Εἰς πόσον τοὺς κεστρέας / πωλεῖς δόν*’ *ὄντας*; ‘what's your highest price for?’ instead of *πόσον* (gen. of price), but slightly different; but this use is *ἄπαξ λεγ.* and Kock II. p. 303, 16. 8. reads *πόσον* as do most MSS.

<sup>62</sup>Cf. Dialexeis 2. 18 (Diels,<sup>2</sup> 639. 24), *ατ τις τὰ αἰσχρὰ* (other readings, *καλὰ* v. Diels n.) *ἐς ἐν* *κελεύοι συνενεῖκαι πάντας ἀνθρώπως*. Cf. Ap. Rhod. 2. 322.

*eis τρὶς*, ‘even to three times,’ Soph. Frg. 855. 13; Hdt. 1. 86; 5. 105; Xen. An. 6. 4. 16, 19; cf. Theocr. 1. 25; 2. 43; 17. 72; cf. ἐστρὶς Pind. O. 2. 123; cf. ἐπὶ τρὶς C I 1122. 9.

*eis ἔξ*, Xen. Reip. Lac. 11. 4 (v. *sub eis ἔνα*).

*eis ὀκτώ*, ‘eight deep,’ Xen. Hell. 3. 2. 16, παρατάττεσθαι τὴν ταχίστην *eis ὀκτώ*; An. 7. 1. 23 *et al.*

*eis*=‘to the number of,’ Aesch. Pers. 339; Thuc. I. 74. 1; 100. 1, etc.; Xen. An. 1. 8. 5; 2. 2. 7; 3. 12; 3. 3. 6, 20 (*bis*); 4. 2; cf. Cyr. 5. 2. 1; Hell. 4. 1. 19; Ages. 1. 7, etc.<sup>63</sup>

But Xen. An. 1. 1. 10, *eis*=‘about,’ i. e., ‘in round numbers.’

#### IX. *Periphrasis type*

1. Verbs of motion with *eis* and an abstraction, often clear periphrasis or almost periphrasis, sometimes merely the transposing of an abstract noun to the end of motion: (Freq. in Euripides.)

Eur. Bacch. 610, *eis ἀθυμίαν ἀφίκεσθ'*; cf. Dem. 685. 194, *τὴν πόλιν eis ἀθυμίαν τρέψομεν*.

*eis ἀκρίβειαν*, Plat. Legg. 809 E, c. gen., *πότερον eis ἀκρίβειαν τοῦ μαθήματος ιτέον*; cf. Euthyd. 288 A, οὐτωσὶ θαυμαστῆς οὖσης (*τῆς ὑμετέρας τέχνης*) *eis ἀκρίβειαν λόγων* simply use of prep.=‘as regards’; but without gen., more idiom., Legg. 967 B, οὐτως *eis ἀκρίβ.* θαυμαστοῖς λογισμοῖς ἀν ἔχρηντο; cf. 983 C; cf. w. art. Gorg. 487 C, *eis τὴν ἀκρίβ. φιλοσοφεῖν* (J.: ‘into too much detail’); cf. Arist. Pol. 1331.<sup>a</sup> 2. Cf. διά,p. 24, cf. ἐπὶ.

*eis ἀνάγκην*, Eur. Phoen. 1000, κούκ *eis ἀνάγκην δαιμόνων ἀφιγμένοι*, cf. *eis χρείαν*; I. T. 620, *eis ἀνάγκην κείμεθ'* (pregnant use of vb. implying previous motion);<sup>64</sup> Dem. 13. 15, *eis ἀνάγκην ἔλθωμεν ποιεῖν*, ‘lest we may come into the necessity of doing’=ἀναγκασθῶμεν and like it followed by *ποιεῖν*;<sup>65</sup> so Dem. 450. 341; 974. 25; cf. 60. 14, *εἴναι eis ἀνάγκην καὶ πρόφασιν κοινοῦ πολέμου πρὸς ἡμᾶς*.

*ἐs ἀντιλογίαν ἥλθον*, Thuc. I. 31. 4 (cf. *infra*, p. 127).

*ἐs ἀπιστήν*, Hdt. 1. 193, *τὰ εἰρημένα . . . . ἐs ἀπιστήν πολλὴν ἀπίκται*.

*eis ἀρθμόν*, Aesch. Prom. 191, *eis ἀρθμὸν ἔμοι καὶ φιλότητα/σπεύδων . . . . ἥξει.*

*eis ἀσφάλειαν*, Thuc. VIII. 1. 3 (allied, but more idiom.), *τὰ τῶν ξυμμάχων ἐs ἀσφάλειαν ποιεῖσθαι*, ‘they would make sure of their

<sup>a</sup>Ap. Rhod. 2. 974, *τετράκις eis ἔκατον δένοιτο κεν, εἴ τις ἔκαστα/πεμπάζοι*, ‘it would lack four of a hundred, were one to reckon each.’

<sup>64</sup>Kuhn.-G. I. 543 B.

<sup>65</sup>G M T. 749.

allies'; but cf. Menand. 487. 3 K. (prep.=‘towards’ or ‘as regards’), *τοῦτ’ ἐγώ παρεγγιῶ/εἰς ἀσφάλειαν τῷ βίῳ πλεῖστον μέρος.*

*εἰς ἀφασίαν*, (abstr. transposed to end of motion) Plat. Phileb. 21. D. *εἰς ἀφασίαν . . . με . . . οὗτος ὁ λόγος ἐμβέβληκε.*

*εἰς γέλωτα*, Hdt. 7. 105, *Ξέρεξης δὲ ἐς γέλωτά τε ἔτρεψε* (absol. and idiom., *γελάω* might have been used); but cf. Ar. Vespa. 1260, *κατ’ ἐς γέλων/τὸ πρᾶγμ’ ἔτρεψας*; Thuc. VI. 35; so Dem. 151. 75 (c. *ἐμβαλεῖν*).

Allied is an interesting case of the abstract for the concrete: *ἐς δὲ δόλον ἐκάλεσε*, Ar. Av. 333 (Lat. *in dolum*). Contrast concrete for abstr. *εἰς δοῦλον* p. 89.

*εἰς ἔθος*, Plat. Legg. 808 C, *καλῶς εἰς ἔθος ίόν*, cf. 834 D.

*ἐς ἐλπίδα*, Thuc. II. 56. 4, *ἐς ἐλπίδα μὲν ἥλθον τοῦ ἐλεῖν.*

*ἐς ἐνθυμίαν*, Thuc. V. 16. 1, *ἐς ἐνθυμίαν τοῖς Λακεδαιμονίοις αἰεὶ προβαλλόμενος ὑπ’ αὐτῶν.*

*εἰς ἔρωτα*, Antiph. 212 K., *εἰς ἔρωτ’ ἀφίκετο*; Anaxilas 21 K., *ἔταιρας δ’ εἰς ἔρωτα τυγχάνεις/ἐληλυθώς*; Menand. 100 K., *εἰς ἔρωθ’ ἥκων*. Cf. c. *πεσεῖν*, p. 126.

*εἰς ἔχθος*, Eur. Phoen. 879, *εἰς ἔχθος ἥλθον πάισι τοῖσιν Οἰδίπουν*, ‘I incurred their enmity’; cf. Hdt. 3. 82 (pl. w. modif. adj.) ‘hatred against’ or ‘hostility towards each other.’

*εἰς ἔχθραν*, Aesch. Prom. 388, *μὴ γάρ σε θρῆνος εἰς ἔχθραν βάλῃ*; Isocr. IV. 174, *ἡ . . . τὰς συγγενεῖας εἰς ἔχθραν προάγει*; Xen. Hell. 3. 5. 9 (tr.), *καταστήσαντες ὑμᾶς . . . εἰς ἔχθραν τῷ δῆμῳ*; Plat. Polit. 307 D (intr.), *εἰς ἔχθραν ἀλλήλοις . . . καθίστανται*; Phaedr. 256 D, *εἰς ἔχθραν ἐλθεῖν* (absol. but *ἀλλήλοις* may be supplied); so Ep. 317 C (but *σοι* may be supplied); Dem. 534. 62 (c. dat. of person). Cf. *ἔχθος*.

*εἰς ζῆλον ίών*, Plat. Rep. 550 E.

*εἰς θαῦμα*, Eur. Frg. 1117. 36, *εἰς θαῦμ’ ἐσήει*; Ion 248 (pl.), *εἰς θαύματ’ ἐλθεῖν*. Cf. *ἐν θώματι* v. p. 194.

*ἐς θόρυβον*, Hdt. 8. 87, *ἐς θόρυβον πολλὸν ἀπίκετο τὰ βασιλεος πρήγματα*.

*εἰς μέριμναν*, Eur. Ion 404, *ἀφίκου δ’ εἰς μέριμναν*; cf. 244, *μερίμνης εἰς τόδ’ ἥλθεις*.

*εἰς μεταβολάς*, Eur. I. A. 500, *ἄλλ’ εἰς μεταβολὰς ἥλθον ἀπὸ δεινῶν λόγων.*

Allied, more lit. but slightly idiom., *εἰς τὸν νοῦν*, Dem. 247. 68, *καὶ τοῦτ’ εἰς τὸν νοῦν ἐμβαλέσθαι* (cf. Eng. ‘take it into’ and ‘put it into his head’).

*εἰς οἴκτον*, Eur. Tro. 60, *εἰς οἴκτον ἥλθεις*; I. A. 653, *εἰς οἴκτόν μ’ ἄγεις*; but I. T. 1054 (phr.), *ἔχει τοι δύναμιν εἰς οἴκτον γυνή* (Way: ‘A woman’s tongue hath pity-stirring might’).

*eis* ὄργας, Plat. Rep. 572 A, μή τισιν *eis* ὄργας ἐλθών (note pl.).  
*eis* παράστασιν (text doubtful),<sup>66</sup> Antiph. 104 K., ὁ μὲν κακῶς/  
πράττων τὸ λυποῦν ἥγαν' *eis* παράστασιν (Hunzicker: *ad insaniam*.)

*eis* σύμβασιν, Eur. Andr. 423, *eis* ξύμβασιν δὲ χρῆν σε παιδὰ σὴν ἄγειν, /  
Μενέλαες, καὶ τίνδ' ('Thou shouldest, Menelaus, reconcile Her and thy  
child,' Way); Thuc. II. 2. 4, ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν  
ἄγαγειν; cf. III. 46. 2, ἔλθοι ἀν ἐς ξύμβασιν.

*eis* τέρψιν εἶμι, Eur. I. T. 797; cf. c. gen. Phoen. 195, πόθου/ *eis* τέρψιν  
ἡλθες; cf. Cycl. 522, *eis* τέρψιν βίον (without vb., really, 'as regards  
enjoyment of life').

*eis* φιλότητα (abstr. transposed to end of motion) Theogn. 372, με  
. . . / *eis* φιλότητα . . . προσελκόμενος; 1359, *eis* φιλότ. προσάγειν;  
cf. Aesch. Pr. 191, v. p. 121.

*eis* φόβον, Eur. Tro. 1058, ὅμως δ' ὁ τῆσδ' ὄλεθρος *eis* φόβον βαλεῖ/ τὸ  
μῶρον αὐτῶν. Cf. [Plat.] Ep. 333 B, ἡμᾶς δ' *eis* φόβον κατέβαλον; Aeschin.  
III. 205 *eis* λῆθην . . . ἐμβαλεῖν c. gen., et al.

*eis* φροντίδας, Eur. Ion 583, *eis* φροντίδας τ' ἀπῆλθες; cf. Frg. 964. 2;  
(Nauk, Trag. Frg.); Hdt. 1. 46; Thuc. III. 46. 6.

*eis* χρείαν, Eur. Alc. 719, εἴθ' ἀνδρὸς ἔλθοις τοῦδε γ' *eis* χρείαν ποτέ;  
(cf. *eis* ἀνάγκην c. gen. Phoen. 1000); so Plat. Menex. 244 D, *eis* χρείαν  
τῆς πόλεως ἀφίκοντο, 'came to feel the need of its assistance'; Rep. 410 A,  
*eis* χρείαν ἴέναι c. gen.; Legg. 702 B; but Dem. 1462. 3 (phr.), περὶ τῶν  
οὐδὲν *eis* χρείαν ἐπαναγκάζεσθ' ἀκούειν 'things of no use' or 'service.'  
Cf. ἐν, p. 155.

2. Affinity of certain verbs for prep. *eis* in fig. expressions. Often this is not much more than a periphrasis which may sometimes be resorted to by the poets for metrical reasons; but it always adds some meaning to the idea which would be given by the simple verb and this added meaning may at any time be pressed.

βλέπειν *eis*: Soph. Ant. 922, τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι, / βλέπειν;  
'to look to' in the sense of hoping for aid; so id. El. 954, *eis* σὲ δὴ βλέπω, /  
ὅπως 'in the hope that'; cf. 958, ποὶ γὰρ μενῆς ράθυμος, ἐς τίν' ἐλπίδων/  
βλέψασ' ἔτ' ὀρθήν; Ai. 514; cf. ἀποβλέπει Eur. I. A. 1378.

But, 'to look to,' 'pay heed to,' 'consider,' etc., Solon 9. 7, 8,  
*eis* γὰρ γλῶσσαν ὄρατε καὶ *eis* ἔπη αἰμύλου ἀνδρός, / *eis* ἔργον δ' οὐδὲν γιγνόμενον  
βλέπετε (cf. ὄρατε as var. here; cf. also Aesch. Suppl. 102, ιδέσθω δ'  
*eis* ὕβριν βρότειον half lit.); Aesch. Pers. 801, ἐς τὰ νῦν πεπραγμένα /  
βλέψαντα; Eur. Frg. 406. 6, βλέπειν *eis* μίαν (γυναῖκα); ib. 82, βλέπ. ἐς ὅγκον

<sup>66</sup>Kock: Dobraelius Adv. II. 360 περιστασιν, *praestai* μετάστασιν *conl.* Alexid. 292; but Kock believes the text very corrupt.

. . . τύχης; 215, *eis* ἀργιλαν; 336. 3, *eis* τὰ τῶν πέλας κακά;<sup>67</sup> id. Trag. Frg. 1063. 6, *eis* πᾶν; cf. Plat. Theaet. 175 A; Isocr. XII. 188, βλέποντι γάρ *eis* οιδὲν ἄλλο πλήν ὅπως.

But Xen. An. 1. 8. 10, *eis* γῆν βλέποντα (τὰ δρέπανα ὑπὸ τοῖς δίφροις); Plat. Alcib. II. 138 A, ἐσκυθρωπακέναι τε καὶ *eis* γῆν βλέπειν, (purely lit., but possibly w. slight idiom. tinge).

Similarly ἀποβλέπειν *eis* 'to pay attention to' 'regard,' etc. Ar. Ran. 1171, σὺ δ' *eis* τὸ κακὸν ἀπόβλεπε equiv. to σὺ δ' ἐπιτήρει τὸ βλάβος ib. 1151; Dem. 26. 29, *eis* τὰ πράγματα ἀποβλ. φαιλως ἔχοντα; cf. w. πρὸς as var. 28. 3, ἀποβλ. *eis* τὰ πράγματα καὶ πρὸς τὸν λόγον; but more nearly in the sense of βλέπειν in the passages cited above from Soph. cf. Eur. I. A. 1378, closely connected w. 'looking to as a model, authority,' etc., e. g. Xen. Hell. 6. 1. 8, ἡ σὴ πατρὶς *eis* σὲ ἀποβλέπει, etc. Cf. ἀποβλέπειν *eis* of looking to as a model, freq. in Plato: Symp. 209 D, *eis* 'Ομηρον ἀποβλέψας; Laches 182 E, *eis* τάδε ἀποβλέψας, etc. Cf. 'to look longingly at,' Ar Ach. 32, ἀποβλέπων *eis* τὸν ἀγρόν.

ἐλαύνειν *eis*: Tyrt. 9. 10, ἀμφοτέρων δ' ἐσ κόρον ἡλάσατε 'to satiety', (Jebb: 'ye had taken your fill of both'); so Solon 27 c. 2, πολλῶν ἀγαθῶν *eis* κόρον (ἡλάσατε. Cf. πρὸς.

Soph. O T 1160, ἀνὴρ ὅδ' . . . ἐσ τριβὰς ἐλᾶ 'will push the matter to delays,' i. e., 'is bent on protracting his delay,' (v. Jebb); Hdt. 2. 124, Χέοπα ἐσ πᾶσαν κακότητα ἐλάσαι 'went to all lengths in wickedness'; cf. 5. 50, τότε μὲν ἐσ τοσοῦτον ἡλασαν, 'they drove it so far.'

ἔρχεσθαι and similar verbs w. *eis* λόγον, λόγους: ἐσ λόγους ἔρχεσθαι τινι, 'to come to speech with,' 'enter into conversation, have an interview with some one,' cf. Eng. 'to have a word with,' Lat. *in conloquium venire*. Soph. O C 1164; Frg. 481. 5;<sup>68</sup> Ar. Vesp. 472; Eq. 806 (sing.); so 1300 (c. ἀλλήλαις); Nub. 470 (sing. sc. σοι); Nub. 252 (pl.); cf. Av. 258, ἵτ' ἐσ λόγους ἀπαντα; ἐσ λόγους ἐλθεῖν, συνελθεῖν, Hdt. 1. 82, 86 et saepe (seventeen and more times in Hdt.); Thuc. IV. 38. 1; 73. 4; cf. V. 37. 2; Xen. An. 3. 1. 29; Hell. 2. 4. 43; 3. 1. 20; Plat. Lysis 206 C; Dem. 675. 165; 1458. 1 et al. So c. συνάπτειν, Eur. Phoen. 702, Ar. Lys. 648 (sing.); c. ἀφικνεῖσθαι: Eur. Phoen. 771; Hdt. 2. 28; 4. 14, 128; 5. 24, 49. 2; 7. 101. 1; Xen. Hell. 3. 2. 18 (*bis*); Ages. 3. 5; cf. Soph. El. 314, ἐσ λόγους/τοὺς σοὺς ἰκούμην; c. λέναι Hdt. 5. 49. 1; Thuc. III. 80; V. 17. 2; c. φοιτᾶν, Hdt. 7. 103. 2; c. ξυγγενέσθαι Ar. Nub. 252; c. καταστῆναι, etc., Thuc. III. 8. 2;

<sup>67</sup>But lit. Eur. Hipp. 280, *eis* πρόσωπον, cf. 416, *eis* πρόσωπα c. gen. pl., so Dem. 320. 283.

<sup>68</sup>But Eur. Tro. 905, οὐκ *eis* λόγους ἐλήλυθ', ἀλλά σε κτενῶν.

70. 2; IV. 58; Dem. 903. 34 (sing.), so 1029. 4; 1457. 3; c. ἀγεν Χεν. Hell. 4. 1. 2, cf. 29; c. προκαλεῖσθαι, Hdt. 4. 201; Thuc. III. 34. 3. Cf. Plat. Theaet. 183 D, v. p. 98.

*καθίστημι* (very freq.): a. Tr. and causal (Act. pres., impf., fut., first aor., rarely the pf.; mid. fut. (rarely), first aor., sometimes the pres.), ‘to bring into a certain state’.

*eis ἀγῶνα* (tech. legal phr.), Plat. Apol. 24 C; Isae. I. 5; Lycurg. 148. 1; (pl.) Hypereid. III. (Eux.) XXXVIII. 28 (*καθέστακα*), etc. *eis αἰσχύνην*, Plat. Soph. 230 D; *τινὰ eis ἀπόνοιαν*, ‘to make one desperate,’ Thuc. I. 82. 4. *eis ἀπορίαν*, Thuc. VII. 75. 4. *τινὰ eis ἀσφάλειαν*, Isocr. V. 123. *ἐs ἔκπληξιν*, Thuc. VI. 36. 2, *βούλονται τὴν πόλιν eis ἔκπληξιν καθίσταναι*; *ἐs ἐλπίδας*, Thuc. VIII. 81. 2. *καταστήσειν αὐτὰ eis τὸ ἐπιτῆδειον*, Thuc. IV. 76. 5. *eis ἐρημίαν φίλων*, Plat. Phaedr. 232 D; *eis ἔχθραν*, Xen. Hell. 3. 5. 9. *eis κίνδυνον*, Thuc. V. 99; Isocr. XVIII. 16; (pl.) Isae. VIII. 43; Aeschin. I. 135, etc. *ἐs κρίσιν*, Thuc. I. 131, *καθίστησιν ἑαυτὸν eis κρίσιν*, ‘presents himself for trial.’ Thuc. VI. 34. 4, *αὐτὸς . . . eis λογισμὸν καταστήσαιμεν*; Eur. Suppl. 352, *δῆμον eis μοναρχίαν*. *eis ὄνειδος καὶ κινδύνους*, Aeschin. I. 135; *eis πολέμους καὶ στάσεις*, Isocr. IV. 174; *τὸ φύσει πολέμιον εὐπρεπῶς eis τὸ ξυμφέρον καθίστανται*, Thuc. IV. 60. 1; *ἐs ὑποψίαν (τὴν Πελοπόννησον) καθίστη*, ‘made the Pel. suspicious’ Thuc. V. 29. 3; *ἐs φόβον*, Thuc. VIII. 105. 3; Dem. 1367. 65, etc., etc.

b. Intr. (Act. second aor., pf., plqpf., all tenses of Mid. [exc. first aor.], and Pass.), ‘to come into a certain state,’ ‘to become,’ aor. and plqpf. ‘to be’; *eis ἀγῶνα καθίστανται*, Isae. VIII. 5; Dem. 1422. 1; *ἀδειαν* Lys. II. 15; *ἀπόνοιαν* Thuc. VII. 67. 4; *δέος*, Thuc. IV. 108. 1; Plat. Rep. 395 D, *αἱ μιμῆσις . . . eis ἔθη τε καὶ φύσιν καθίστανται*; *eis ἔχθραν βασιλεῖ*, Isocr. IX. 67; cf. Plat. Polit. 307 D; Eur. Or. 1330, *ἀνάγκης eis ζυγὸν καθέσταμεν*; *ἐs θροῦν*, Thuc. V. 29. 2; *κίνδυνον*, Isocr. XVI. 46; pl. w. art. Antiphon II Αγ 1; *κρίσιν* Aeschin. I. 194; *λύτην*, Thuc. VII. 75. 3; *μάχην*, Eur. H. F. 1168, *eis πόλεμον ὑμῖν καὶ μάχην καθίσταται*; Hdt. 3. 45; 5. 86. 3; Thuc. VII. 53. 3; cf. expansion for ‘battle,’ Eur. Heracl. 159, *eis πάλην καθίσταται / δορὸς τὸ πρᾶγμα*; *eis ὄμονοις*, Lys. XVIII. 18; *ὄνειδη*, Plat. Menex. 246 D; Xen. Hell. 2. 3. 31, *ἔωs ἦν eis οἴρον καταστῶσιν*; *πόλεμον*, Eur. H. F. 1168; Thuc. V. 36. 2; VI. 6. 2; *πόλεμον φανερόν* V. 25. 3; 84. 2; *eis στενὸν* Dem. 15. 22; *ἐs συνήθεαν τινος ‘become accustomed to,’* Aeschin. I. 165; *φιλονικίαν*, Thuc. VIII. 76. 1; *φόβον*, Hdt. 8. 12; Thuc. II. 81. 6; IV. 96. 5; VII. 44. 7; etc., etc.

*πεσεῖν εἰς*: of falling into misfortune and related notions: Theogn. 42, πολλὴν ἐς κακότητα πεσεῖν, so 1082 b; Bacchyl. X. 72, πρὶν ἐς ἀργαλέαν πεσεῖν ἀνάγκαν, ‘before they fell into grievous straits’; Soph. Ant. 240, οὐδὲ ἀν δικαιῶς ἐς κακὸν πέσουμι τι; 1026; Hdt. 7. 88; cf. Eur. Heracl. 304, κακῶν, εἰς τοῦσχατον πεσόντες; cf. Soph. O C 1219, ὅταν τις ἐς πλέον πέσῃ/τοῦ δέοντος; Eur. Tro. 639, ὁ δ' εὐτυχῆσας εἰς τὸ δυστυχὲς πεσῶν; cf. Xen. An. 2. 3. 18. Solon 12. 68, εἰς μεγάλην ἄτην . . . ἔπεσεν; Eur. I. A. 137, πίπτω εἰς ἄταν; cf. Aesch. Ag 1267, ἐς φθόρον; Soph. O C 748, ἐς τοσοῦτον αἰκίας πεσεῖν. Soph. Ai. 1083 (more nearly lit., but expression a fig. phr.), ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν; cf. 1090. Aesch. Ag. 1000, πεσεῖν/ἐς τὸ μὴ τελεσφόρον, ‘to fall into non-fulfilment.’

Of falling into disease: Aesch. Pr. 473, 478, ἐς νόσον πεσεῖν, cf. Eng. ‘to fall ill’; cf. Eur. El. 428; Hdt. 6. 12. 3 (pl. referring to more than one individual).

Of falling asleep, cf. old Eng. ‘to fall on sleep,’ cf. ἐν Pind. Is. III. 41, v. p. 199. Soph. Ph. 826, εἰς ὑπνον πέσῃ; cf. Eur. Or. 217, ὡς φίλταθ’, ὡς μ’ ηὐφρανας εἰς ὑπνον πεσών (Way: ‘Belovèd, how thy sleeping hath made me glad!’), (a case of the *ab urbe condita* construction in personal form).

Of falling in love, Eur. I. T. 1172, εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν; frg. 140, ὅσοι γὰρ εἰς ἔρωτα πίπτουσιν βροτῶν; but Antiphan. 212 K., εἰς ἔρωτ’ ἀφίκετο, v. *supra*, p. 122.

Simon. 151 (214), ἐς γόνατ’ οὐκ ἔπεσεν; cf. Soph. O C 1607; Hdt. 5. 86. 3; but cf. metaph. use of ἐς γόνου τὴν πόλιν ἔβαλε, Hdt. 6. 27 ‘to humble,’ ‘conquer’ (cf. ἐπὶ γόνῳ Aesch. Pers. 930).

Eur. Or. 696, εἰς ὥργην πεσεῖν, cf. Eng. ‘to fall into a rage or passion’ (periphr.); Phoen. 69, εἰς φόβον; El. 982, εἰς ἀνανδρίαν; Hdt. 6. 21, ἐς δάκρυα; 8. 118. 2, ἐς δεῖμα, cf. 12. 2; Xen. Hell. 7. 5. 6, εἰς ἀθυμίαν; Plat. Phaed. 88 D, εἰς ἀπιστίαν; cf. 88 C (*καταβαλεῖν*) ‘reduce to.’

φέρειν εἰς; an interesting case is Soph. El. 1347, οὐδέ γ’ εἰς θυμὸν φέρω, ‘no, I cannot even bring a conjecture into my mind’; it occurs nowhere else and is not really like ἐς θυμὸν βάλλειν, ‘lay to heart,’ O T 975. Usually φέρειν εἰς = ‘tends to,’ ‘is conducive to,’ ‘leads towards or to’: Soph. O T 517, εἰς βλάβην φέρον ‘tending to harm,’ cf. 991;<sup>69</sup>

<sup>69</sup>On the basis of these passages and of better agreement with the context, Jebb is inclined to believe that the much debated line, Ai. 799, should read τὴνδε δ' ἔξοδον /Αἴαντος εἰς ὅλεθρον ἐλπίζει φέρειν, ‘forebodes that this going forth is fraught with death to Ajax,’ i. e. ‘tends to the destruction of A.’ See Jebb’s note for discussion of text; v. also Blaydes who earlier adopted ὅλεθρον εἰς Αἴαντος. .

cf. Hdt. 4. 90; Soph. O T 519, οὐ γὰρ εἰς ἀπλοῦν ἡ ἔημία μοι τοῦ λόγου τούτοι φέρει, ἀλλ' ἐσ μέγιστον, ‘tends not in a single direction only, but to the largest result.’ Eur. Suppl. 295, ἀλλ' εἰς ὄκνον μοι μῆθος ὃν κεῖθω φέρει; Hdt. 1. 10, ἐσ αἰσχύνην φέρει; cf. 3. 133; cf. Plat. Lach. 189 E; Rep. 444 E, 553 E, etc., cf. συμφέρει, Xen. Hell. 6. 2. 19. But Soph. O T 638 v. *supra*, p. 95. But φέρειν εἰς τι or τινά (so also πρός), especially of oracles, omens, etc., ‘to refer to, point to, hint at,’ Hdt. 1. 120; 6. 19; 9. 33, etc. (v. L. and S.).

#### X. Noteworthy uses of the preposition

1. *eis* of the tendency, end, or purpose, sometimes half idiomatic or half adverbial: cf. w. Hom. Il. 9. 102, 11. 789, 23. 305 (*supra*, p. 84). Theogn. 136, οὐδὲ τις ἀνθρώπων ἐργάζεται ἐν φρεσὶν εἰδὼς, /ἐς τέλος εἴτ' ἀγαθὸν γίνεται εἴτε κακόν; 162, πολλοὶ . . . /οἵς τὸ κακὸν δοκέον γίνεται εἰς ἀγαθόν; 1054, θυνλὴ δ' εἰς ἀγαθὸν καὶ νό(ος) ἐσθλ(ός) ἄγει; cf. Ar. Pax 947, δαιμῶν φανερῶς / ἐς ἀγαθὰ μεταβιβάζει.<sup>70</sup> These cases are interesting chiefly for comparison with Homer, but the transition is easy from them to a still more metaphorical end or purpose:

Thuc. II. 34. 3, οἱ ἀν μὴ εὐρεθῶσιν/ἐς ἀναίρεσιν, ‘for taking away,’ i. e., ‘burial.’

εἰς ἀντιλογίαν, Hdt. 9. 87, ἡμέας . . . ἐς ἀντιλογίην παρέξομεν; cf. Plat. Rep. 539 B, ἀεὶ εἰς ἀντιλογίαν χρώμενοι (sc. λόγοι); but Thuc. I. 73. 1 (a real phr.), ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο.

ἐς ἀπόδειξιν, Thuc. II. 13. 9, ἔλεγε . . . ἀλλα . . . ἐς ἀπόδειξιν τοῦ περιέσσεθαι τῷ πολέμῳ.

εἰς διατροφήν, Menand. ’Επιτρεπ. 13 (p. 96 Capps), [τί δ' εἰς] διατροφήν ἀνδρὶ/ . . . [ἀρκεῖν] λελόγισται; ‘for nourishment.’

(Ptc. as subst. without art.) εἰς ἐνδεόμενα, Xen. Cyr. 4. 5. 39, ὅστις ὁ εἰς ἐνδεόμενά του κατεσκήνωσε, ‘encamped in (quarters) lacking something.’

εἰς ἐπίδειξιν, Ar. Nub. 269, ἔλθετε . . . τῷδ' εἰς ἐπίδειξιν, ‘to display yourselves to this man,’ but (more idiom.) Hdt. 2. 46, τοῦτο εἰς ἐπίδειξιν ἀνθρώπων ἀπίκετο, ‘became notorious.’

εἰς πεττῶν θέσιν, Plat. Rep. 333 B, w. similar expressions following.

εἰς ισχύν, Xen. Cyr. 2. 1. 20, ἐπειρᾶτο ὁ Κύρος ἀσκεῖν μὲν τὰ σώματα τῶν μεθ' ἑαυτοῦ εἰς ισχύν; cf. εἰς κάλλος c. ἀσκεῖν.

εἰς κάλλος, Eur. El. 1073, γυνὴ . . . /εἰς κάλλος ἀσκεῖ ‘with an eye to beauty,’ ‘so as to set off her beauty’ (v. note on ἐς

<sup>70</sup>Cf. Aesch. Ag. 68, τελεῖται δ' ἐς τὸ πεπρωμένον; Plat. Rep. 613 A, ταῦτα εἰς ἀγαθὸν τι τελευτήσει ζῶντι ἥ καὶ ἀποθανόντι.

ἀρπαγάς p. 109); cf. Tro. 1201, οὐ γὰρ εἰς κάλλος τύχας/δαιμῶν δίδωσιν ‘out of regard for beauty’; Xen. Cyr. 8. 1. 33, εἰς κάλλος ζῆν ‘to live for pleasure,’ but Xen. Ages. 9. 1, τῷ δὲ εἰς κάλλος βίῳ opp. to αἰσχρουργίᾳ.

*εἰς καλλωπισμόν*, Xen. An. 1. 9. 23, v. *εἰς πόλεμον infra*.

*εἰς κατασκοπήν*, Soph. Ph. 45, τὸν ὅντα παρόντα πέμψον εἰς κατασκοπήν, ‘send thy attendant to keep watch’; Eur. Bacch. 838 (c. μολεῖν); cf. Thuc. 6. 41. 4; 46. 3 (c. art.). Cf. ἐς προσκοπήν.

*εἰς κέρδος*, Soph. Ph. 111, ὅταν τι δρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει; cf. (w. art.) Eur. Phoen. 395, ἀλλ’ εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον; cf. Demetr. 4. 2. K., εἰς γὰρ τὸ κέρδος ἀποβλέποντ’ ἀεί. Cf. ἀποβλέπειν *infra*.

*εἰς παιδείαν*, Plat. Euthyd. 290 E, οὐτε ἄλλου οὐδενὸς ἔτ’ ἀνθρώπου δεῖσθαι εἰς παιδείαν.

*εἰς περιουσίαν*, Dem. 35. 26, οὐ γάρ εἰς περιουσίαν ἐπράττετ’ αὐτοῖς τὰ τῆς πόλεως, i. e., ‘so as to bring them advantage.’ Cf. ἐκ.

*εἰς περίπατον*, Xen. Symp. 9. 1, ἔξαντατο εἰς περίπατον; Plat. Phaedr. 228 B, εἰς περίπατον ἥει. Cf. ἐν c. εἶναι, v. p. 195. Cf. Eur. Suppl. 885, εἰς τ’ ἄγρας ἵών, ‘going hunting.’

*εἰς πόλεμον*, Xen. An. 1. 9. 23, ἡ ὡς εἰς πόλεμον ἡ ὡς εἰς καλλωπισμόν.

*ἐς πόσιν*, Hdt. 1. 172, συγγίνεσθαι ἐς πόσιν ‘to meet for a carousal.’

Cf. *πρὸς πόσιν*, Thuc. 7. 73.

ἐς προσκοπήν, Thuc. I. 116. 1. Cf. *εἰς κατασκοπήν*.

*εἰς τὸ σκοπεῖν*, Plat. Phaed. 79 C, ἡ ψυχή, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν.

ἐς τιμωρίην, Hdt. 8. 65. 3, ἴων ἐς τιμωρίην Ἀθηναίοισι.

ἐς φορβὴν, Hdt. 1. 202, καρποὺς . . . ἐς φορβὴν κατατίθεσθαι, ‘for food,’ so 4. 121; 7. 119; cf. *εἰς διατροφήν supra*.

*εἰς χάριν*, Pind. Ol. I. 77, δῶρα . . . εἰ τι . . . ἐς χάριν / τέλλεται (Gildersleeve: ‘come up to favor’=‘count aught in one’s favor’); cf. X. 12 (c. adj.), φίλαν τίσομεν ἐς χάριν (G.: ‘as a loving favor’); but Soph. O T 1351, οὐδὲν εἰς χάριν πράσσων, i. e., ‘so as to oblige’; cf. Thuc. III. 37. 2, (c. art. and gen.) ‘to do some one a favor’; cf. Thuc. II. 40. 4, οὐκ ἐς χάριν, ἀλλ’ ἐς ὀφείλημα. Cf. *πρὸς χάριν* Soph. O T 1152, etc. Cf. Plut. Marius 46, εἰς μεγάλην χάριν τιθέναι τι. Cf. ἐν, p. 154. Cf. *κατά* Plat. Legg. 740 C, etc.

End of motion also conceived as purpose, (tech.) ‘to send, to lead, etc., to form a settlement,’ Hdt. 4. 147, ἔστελλε ἐς ἀποικίην; cf. 5. 42, 124; 6. 22; but cf. Plat. Crito 51 D where *εἰς* is purely lit.

Purpose conceived as end of motion: Thuc. VIII. 47. 2, ὥρμηντο τὸ καταλῦσαι τὴν δημοκρατίαν.

2. To express relation, meaning ‘in regard to,’ ‘in respect of,’ ‘as to,’ ‘concerning,’ etc., often approaching adv. force:

*ἐς τὰ ἄλλα*, Thuc. I. 2. 6;<sup>71</sup> 6. 4; 36. 2; II. 53. 1; III. 36. 6; VII. 7. 4; 77. 2; Xen. Mem. 3. 12. 3; Dem. 259. 99, etc.

*ἐς τὸ ἀνέλπιστον τοῦ βεβαίου*, Thuc. III. 83. 2.

*ἐς ἄποψιν*, Hdt. 1. 204, *πεδίον . . . πλῆθος ἀπειρον* *ἐς ἄποψιν* ‘boundless as regards (i. e., in) view.’

*τὰ ἐς ἀρετὴν*, Thuc. II. 40. 4; cf. Plat. Rep. 335 B (w. art.), *eis τὴν τῶν κυνῶν ἀρετὴν*, ‘in what constitutes excellence in a dog,’ etc.

*ἐς διαιταν*, Thuc. VII. 69. 2, *τῆς ἐν αὐτῇ ἀνεπιτάκτου πᾶσιν* *ἐς τὴν διαιταν ἔξουσιας*, ‘as regards their manner of life,’ so *ἐς διαιταν*, ib. 74. 1.

*eis . . . δικαιοσύνην . . . ἐπιδείκνυσθαι*, ‘to distinguish himself in uprightness,’ Xen. An. 1. 9. 16.

Soph. O T 706, *τό γ' eis ἑαυτόν* ‘in what concerns himself’; cf. Eur. I. T. 691, *τὸ μὲν γὰρ eis ἔμ' οὐ κακῶς ἔχει*; cf. Plat. Phaed. 115 E, *eis αὐτὸ τοῦτο*, ‘so far as concerns itself.’

Ar. Eq. 90, *οἶνον σὺ τολμᾶς eis ἐπίνοιαν*<sup>72</sup> *λοιδορεῖν*; ‘and dare you rail at wine’s inventiveness?’ (Rogers), i. e., ‘for,’ ‘in respect to,’ in reference to its value for inspiring *ἐπίνοια*.

Eur. Med. 408, *eis μὲν ἔσθλ' ἀμηχανώταται*.

Aesch. Pers. 326, *πρῶτος eis εὐψυχίαν*, ‘first in respect of valour.’

Plat. Com. Frg. 43 K., *πολὺ χρῆμα eis ὥδονήν*.

Soph. Ant. 1349, *χρὴ δὲ τὰ γ' eis θεοὺς/μηδὲν ἀσεπτεῖν* (cf. *πρός* Ph. 1441).

Plat. Phaed. 88 C, *eis τὰ ὕστερον μέλλοντα ρηθῆσεσθαι*.

Soph. O T 980, *σὺ δ' eis τὰ μητρὸς μὴ φοβοῦ νυμφεύματα* (cf. *πρός* Tr. 1211).

Aesch. Pr. 736, *ἐς τὰ πάντα*, etc., v. *sub πᾶς*, p. 116.

*eis πόλεμον*, Hdt. 1. 65, *τὰ ἐς πόλεμον ἔχοντα*, ‘the things concerned with war’; cf. 4. 64; cf. for similar use c. *ἔχειν* id. 6. 2, 19; cf. for *eis πόλεμον*, ‘as regards,’ Xen. An. 1. 9. 14, *τοὺς ἀγαθοὺς eis πόλεμον* (cf. 1. 9. 5 w. art.); cf. 2. 6. 6, *δαπανᾶν eis πόλεμον* (perhaps better as *eis* of end or purpose); Plat. Legg. 697 E, *ἀχρήστους eis πόλεμον*, (cf. *χρείαν eis τι*).

<sup>71</sup>But Jowett (*q. v.*) gives two interpretations here.

<sup>72</sup>This is the better reading instead of *ἀπόνοιαν* (as in Kock); for this use of prep. cf. Ar. Pax 740, *eis τὰ ἁρία σκώπτοντας ἀεί*; v. Blaydes: dicebant *διαβάλλειν τινὰ ἐς τι*, *αἰτιᾶσθαι*, *λοιδορεῖν*, *σκώπτειν*, *ἐπανεῖν* (v. exx. cited by Blaydes); so Neil who cites Plat. Alcib. I. 111 A, *eis διδασκαλίαν ἐπανεῖν*; Athen. VIII. 343 E, *λοιδορεῖ eis* etc. var. *πρός*. L. and S. mention *ἐς τι* only with *σκώπτειν*.

Xen. An. 2. 3. 13, ἵνα ἥδη πολλὰ προφαίνοιτο . . . δεινὰ εἰς τὴν πορείαν, 'w. reference to.'

ἐς τὰ πράγματα, Ar. Vesp. 743, Ran. 719, (cf. Aesch. Pr. 736 *supra*, p. 116, etc.).

Thuc. V. 20. 2, ἦ ἀπὸ τιμῆς τινὸς ἐς τὰ προγεγενημένα σημαινόντων.

ἐς τὰ πρῶτα, Hdt. 9. 16, etc.

Eur. I. T. 850, εἰς δὲ συμφοράς / . . . δυστυχής.

Plat. Rep. 390 A, οὐ γάρ, οἶμαι, εἴς γε σωφροσύνην νέοις ἐπιτήδεια ἀκούειν.

Plat. Rep. 342 A, τῆς τὸ ξυμφέρον εἰς ταῦτα σκεψουμένης, 'w. reference to'; Lys. 210 A;

Hdt. 3. 102, οὐκ ἥσσονες ἐς ταχυτῆτα εἰστι, i. e., 'not less swift.'

Soph. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινόω/τόδε, 'I am in doubt as to this portent from the gods.'

Thuc. I. 6. 3, ἀνειμένη τῇ διαιτῃ ἐς τὸ τρυφερώτερον μετέστησαν, 'as regards effeminacy.'

Aesch. Ag. 830, τὰ δ' ἐς τὸ σὸν φρόνημα 'as concerns thy feeling.'

Thuc. II. 62. 2, δύο μερῶν τῶν ἐς χρῆσιν φανερῶν.

Examples might be multiplied.

3. Dat. might have been used:

Soph. Ai. 680, ἐς τε τὸν φίλον/τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, /ώς αἱὲν οὐ μενοῦντα (ἐς c. ὑπουργῶν); cf. c. ὠφελεῖν Soph. O C 436, but more evidently toward an aim; cf. Plat. Legg. 913 B.

4. *εἰς* meaning 'against':

Soph. Ai. 128, μηδέν ποτ' εἰπεις αὐτὸς εἰς θεοὺς ἔπος; cf. O C 965, ταχ' ἄν τι μηνίουσιν εἰς γένος πάλαι, 'against the race from of old'; cf. as a possible meaning of Eur. Andr. 954, v. p. 116, ftn. 60.

5. Of tendency towards, not purpose:

Thuc. I. 144. 1, πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, 'tending to hope of success.'

### XI. Pronominal expressions

a. To such an extent:

εἰς τόδε: Soph. O T 125 (c. gen.), ἐς τόδον ἀν τόλμης ἔβη; cf. Eur. Ion 244; cf. (without gen.) Eur. Bacch. 1380, χαλεπῶς εἰς τόδον ἀν ἥκοις; so Suppl. 1089; Tro. 401.

ἐς τοσοῦτον: Soph. O T 771 (c. gen.), ἐς τοσοῦτον ἐλπίδων/έμοι βεβῶτος; but (absol.) Hdt. 3. 113, ἐπισταται . . . ἐς τοσοῦτον, Lat. *hactenus*, 'to such an extent as follows.' Cf. c. gen. id. 6. 134; cf. ἐς ὅσον, p. 120.

*eis τοσόνδε* c. gen. Eur. El. 57, *χρείας ἐς τοσόνδι' ἀφιγμένη*.<sup>73</sup>

b. ‘To the same place’:

*eis ταύτο, ταύτων.* Cf. ἐν ταύτῳ, p. 160 f.: Eur. Tro. 1036, ἔμοι σὺ συμπέπτωκας *eis ταύτον λόγου*; cf. also of agreement, Plat. Theaet. 160 D, Rep. 473 D; (lit. and local. but w. idiom. tone) Xen. An. 3. 1. 30, προσίσθαι *eis ταύτῳ ἡμῖν αὐτοῖς*; cf. Ages. 3. 2, ὕκνον *eis ταύτον λέναι*; cf. Hdt. 1. 202, συνέρχεσθαι *ἐς ταύτο*; Lys. XXXIII. 2; cf. Xen. Reip. Ath. 2. 2. Plat. Rep. 329 A, πολλάκις γάρ συνερχόμεθά τινες *eis ταύτο*; Gorg. 517 C, *eis τὸ αὐτὸν ἀεὶ περιφερόμενοι* (of an argument, cf. ἐν ταῖς τῷ); Tim. 72 D, *eis ταύτων ἔννίζει* ‘settles down into the same place as before’; Charm. 157 E, πολαῖν δυοῖν οἰκίαιν συνελθούσαιν *eis ταύτων τῶν Ἀθήνησιν*, ‘from the union of’; Dem. 33. 18; 558. 133; Strat. 41 K., *ἐς ταύτων μόλης* (Meinek. apparently = συνοντιάζειν); cf. Menand. Περικερ. 590 (Capps); ib. 427, *eis ταύτων ἔλθειν τινι* id. 518. 7 K., *eis ταύτων καρυκεύειν*, ‘to make up into one sauce,’ *et al.*

c. Temporal, v. *sub temp.* phr. pp. 104, 105.

d. Use of prep.:

Soph. O C 524, ἀλλ' *ἐς τί*; ‘in what respect?’ Tr. 403 ‘to what end?’; but cf. Hom. Il. 5. 465 ‘to what point,’ i. e., ‘how long?’

Hdt. 5. 74, *οὐ φράξων ἐς τὸ συλλέγειν* instead of *ὅτι*, ‘to what end,’ ‘with what purpose.’

## XII. Local designations

1. Places in the Athenian market named from the wares sold, cf. *ἐν*, p. 205 *ἐκ*, p. 81:

<sup>73</sup>In the passages quoted above these expressions are used absol., which gives them a slight idiom. turn; so often in rhetorical speeches in tragedy and in the orators; but frequently without idiom, feeling either w. (Eur. Med. 56, 371; Ar. Nub. 832, etc.) or without gen. (Soph. Ai. 729; Plat. Cratyl. 386 A) followed by correl. *ώστε* sometimes by *ὅσον* (Soph. O C 748). *eis τοῦτο, τόδε, τοσόνδε, τοσοῦτον* are used with little distinction. Halfway bet. the absol. use and that c. *ώστε* are cases like Eur. Hipp. 1298, Or. 566 where *eis τόδι' ἥλθον* is followed by an epexeget. inf. Some of the instances of this usage c. *ῆκειν, ἔλθειν* or similar vb. of motion are: (*eis τοῦτο* c. gen. and *ώστε*) Antiphon III Bγ. 5; IV Γγ 6; Andoc. I. 16, 122; II. 7; III. 31. 16; Lys. III. 7, 25, 29; IV. 9; VII. 37 (without *ώστε*); XIV. 9; XXIII. 11; XXIX. 7; XXX. 5; XXXI. 1; XXXII. 20; XXXIV. 11; Plat. Menex. 244 D; Isocr. VI. 22; VIII. 85; IX. 54; XII. 79; XIII. 3; XIV. 13, 19, 28, 43; XV. 233; XVI. 16; XX, 8; Isae. I. 2; III. 60; IV. 24; VI. 39, 43; without *ώστε* V. 11; VII. 21; XI. 14; Hyper. II. V. 5, 7; Dem. 163. 16; 214. 12; 232. 22; 753. 172; 757. 182; 785. 49; 788. 60; 899. 19, 22; 959. 48; 1016. 28; 1022. 49; without *ώστε*, Aeschin. Ep. 2. 4. *eis τοσοῦτον* c. gen. and *ώστε*, Lys. III. 1, 34; VI. 9, 33; XII. 22. 67, 93; XIV. 2; XXVII. 10; Isocr. VI. 84; XVI. 23; XVII. 46; Plat. Apol. 25 E; Gorg. 487 B, 514 E, without *ώστε* Gorg. 527 E; Dem. 161.12; 534. 62; 535. 65; 758. 186; 828. 46; Aeschin. III. 256; cf. Plat. Charm. 157 D, *eis ὅσον ἥλικας ἦκει* (absol. without *ώστε*), and Theaet. 170 D, *eis τοῦτο γε ἀνάγκης δὲ λόγος ἦκει*.

Eupol. 304 K., *περιῆλθον εἰς τὰ σκόροδα καὶ τὰ κρόμμια/καὶ τὸν λιβαρωτόν, κείθυ τῶν ἀρωμάτων, /καὶ περὶ τὰ γέλη γοῦ τὰ βιβλί' ψωμά<sup>74</sup>*; Ar. Frig. 247 K., *τραπόμενον εἰς τοῦψον λαβεῖν/όσμύλια καὶ μαινίδια καὶ σηπίδια, cf. ἐπί 545 K.*, Antiphan. 203 K., Alex. 247 K.; Aeschin. I. 65, *τις γάρ ίμῶν ὃς οὐ πώποτε εἰς τοῦψον ἀφίκται; Lysias XXIII. 6, ἐλθόντα εἰς τὸν χλωρὸν τυρόν. Cf. Theophr. Char. XI., πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρνα ἢ τὰ μύρτα ἢ τὰ ἀκρόδρυα ἐστηκὼς τραγηματίζεσθαι.*

## 2. Noun of place omitted:

Soph. O T 1312, *ἐς δεινὸν* (sc. χῶρον) *οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.*

Hdt. 5. 50, *ἡλθον ἐς τὸ συγκείμενον* (sc. χωρίον), so 8. 128; cf. 3. 157, *ἐς τὸ προειρημένον.*

Thuc. IV. 126. 6, *ἐς τε τὸ ἀσφαλὲς θᾶσσον ἀφίξεσθε;* so VI. 101. 6, ‘to a place of safety.’

Xen. Hell. 4. 6. 7, *κατεβίβασαν δὲ εἰς τὸ ὅμαλὲς τὸ στρατόπεδον, ‘to the level,’ i. e., ‘the plain,’ etc.*

*εἰς ταύτο* frequent, v. p. 131, cf. *ἐν ταύτῳ.*

Plat. Rep. 401 D, *καταδίνεται εἰς τὸ ἐντὸς τῆς ψυχῆς*, and similar uses.

## 3. Omission of article with familiar words:

*εἰς ἀγοράν*, Ar. Eq. 147; Thesm. 457; Ran. 1350; Eccl. 62 (but cf. 681, 759 ‘to bring into the agora,’ w. art.); 711, 728, 819; Pl. 874; Strattis 44 K.; Plat. Theaet. 173 C; Legg. 881 E; but idiomat. Theogn. 268, *οὐκ εἰς ἀγορὰν ἔρχεται* (as a sign of poverty); Lycurg. 148. 5, *εἰς τὴν ἀγορὰν ἐμβάλλοντα*, i. e., being a citizen (prob. combines lit. and metaph. meaning, v. context).

*εἰς ἄγρον*, Ar. Eq. 805; Pax 536, 552, 555, 563, 569, 586, 1329; frg. 107 K.; Antiph. 68 K.; Xen. Oec. 11. 15; Plat. Rep. 563 D; Isocr. XXI. 3; Isae. VIII. 16; Dem. 1039. 2; 1158. 63; 1367. 65, etc.

*ἐς αἰθέρα*, Ar. Ran. 1352.

*εἰς ἄστυ*, Lysias XII. 16; Xen. Hell. 2. 2. 3; 5. 1. 22; Oec. 11. 18; Plat. Symp. 172 A; 173 B; Isocr. VII. 52; Dem. 1041. 7; 1239. 13, etc.

*εἰς βουλήν*, Ar. Eq. 475, etc.

*εἰς γῆν*, cf. *εἰς θάλασσαν*; Plat. Rep. 586 A, *κεκυφότες εἰς γῆν* is really ‘towards’; cf. also Tim. 42 D, *εἰς γῆν ἔσπειρε.*

*εἰς δικαστήριον*, Ar. Eccl. 460 *et al.*

*ἐς δόμους*, Aesch. Sept. 49 ‘at home’; Pers. 530 (*προπέμπετ*’); Pers. 1068 (*κίε*); Ag. 435 (*ἀφικνεῖται*); 851, 967; Eubul. 112 K. Cf. *οἰκίαν, οἴκους, οἴκους*.

<sup>74</sup>v. Pollux 9. 47, *οὗτοι γάρ τὸν τόπον οὗ τὰ βιβλία οἱ Ἀττικοὶ ὡνόμαζον, ὥσπερ καὶ τοὺς ἄλλους τόπους ἀπὸ τῶν ἐν αὐτοῖς πιπρασκομένων, ὡς εἰ φαίεν “ἀπῆλθον ἐς τοῦψον καὶ ἐς τὸν οἶνον καὶ ἐς τοῦλαιον καὶ ἐς τὰς χύτρας.”*

*εἰς ἐκκλησίαν*, Ar. Ach. 28; Eq. 935 (but 1340, *ἐν* w. art.); Eccl. 270, 289, 352, 490, 740; Plat. Alcib. I. 113 B.

*εἰς θάλασσαν*, Hdt. 2. 17, 20, 93, 102, etc. Plat. Critias 111 D *et saepe*.

*εἰς λίμενα*, Plat. Theaet. 142 A.

*εἰς μακάρων νήσους ἀπιόντα*, Plat. Symp. 180 B; Gorg. 523 A, 524 A, 526 C. Cf. *ἐκ* 523 B.

*εἰς οἰκίαν ἀγαγόντες*, Thuc. VIII. 92. 4; Xen. Cyr. 1. 2. 2, *μὴ βίᾳ*  
*εἰς οἰκίαν παριέντες*; Dem. 538. 73, *εἰς οἰκίαν ἐλθόντες*.

*εἰς οἴκον ἀπιέντες*, Theogn. 566; Aesch. Pr. 387; Eum. 458; cf. Soph. Ph. 240; Xen. An. 2. 4. 8; Cyr. 5. 2. 20 *et al.* Cf. *ἐπ' οἴκον*, 'home-wards' Thuc. I. 87. 5 *et saepe* in Thuc.; *εἰς οἴκον ἀγγεῖλαι*, Antiphon II A δ. 4, but *ἀπαγγέλλεντες εἰς* c. acc. *saepe* of the place to which the tidings are brought; pl. *εἰς οἴκους*, Theogn. 194; Aesch. Pers. 230, 833, etc. Cf. *εἰς δόμους*.

*εἰς πεδίον*, Plat. Theaet. 183 D.

*εἰς Πειραιᾶ*, Lysias III. 11; Plat. Rep. 327 A (but 328 C w. art.), etc.

*ἐς πόλιν*, Ar. Thesm. 812; Lys. 302, 338, 912; Hdt. 1. 111, 113, 114, 138. 1; Lysias XIII. 80; Plat. Legg. 881 E, etc., etc.

*εἰς στέγας*, Xen. An. 4. 4. 14, 'under shelter' (cf. *ἐπὶ τὰς στέγας*), cf. *ἐν* p. 207.

*εἰς στρατόν* (Homeric tag), Aeschin. I. 128, *φήμη δ'* *εἰς στρατὸν ἥλθε*, (quoted as from the Iliad, but nowhere in the Il. as we have it).

*εἰς χορόν*, Ar. Eq. 559; Thesm. 1137.

Cf. other preps. with most of these nouns.

## PART V

ἐν

### INTRODUCTION

ἐν, ἐνι, ἐντι, εἰν, Ep. εἰνι (Il. 8. 199, etc.), is derived<sup>1</sup> from idg. \*en (\*eni), \*ṇ cf. kypr., lokr., arkad. *lv*, early Lat., *en* got., ahd. *in*, Eng. *in*. As ἐκ appears both with and without s (ἐξ, ἐκ), so ἐν had the form ἐνς which in Attic gave εἰς; but the two forms divided the functions and εἰς was used only with the accusative after verbs of motion, ἐν with the locatival Dative after verbs of rest (cf. Latin *in* with Acc. and *in* with Ablative). But in Aeolic ἐν is found, like the Latin *in*, for both ‘in’ and ‘into’ (Alcaeus 6. 3; Pind. Pyth. II. 11, 86; V. 36; Nem. VII. 31, frg. 45).<sup>2</sup>

1. Spatial uses<sup>3</sup> are much the most frequent and denote (a) the being within, enclosed, or surrounded by a place or persons,—in, under, among, ἐν νήσῳ, ἐν γῇ, etc.;<sup>4</sup> in the presence of, Lat. *coram* (i. e. surrounded by the circle of listeners). Transferred to the external or internal circumstances it indicates the state or condition in which one is, or the business in which one is engaged, ἐν πολέμῳ, ἐν φόβῳ, ἐν ὄργῃ, etc., or οἱ ἐν ποιῆσι, ἐν φίλοσοφίᾳ, ἐν γεωργίᾳ, etc. From this are developed various adverbial uses, ἐν ἀσφαλεῖ, ἐν ἵσῳ εἴησι, etc.; ἐν is also used of the persons in whose might or power something lies. (b) Being on, as, ἔστη ἐν οὐρανῷ, etc. (c) Being at, by, or beside, ἐν ποταμῷ, ‘beside the river.’ In Attic especially of places, particularly cities, within whose territory or boundaries something happens, as, a battle.

2. Temporal,—in, within, during a space of time.

3. Causal and figurative: a. of means and instrument, when the means is conceived as the object within whose domain an action

<sup>1</sup>Brugmann, l. c. Walde, *in*.

<sup>2</sup>For further cases of ἐν c. acc. v. Solmsen, *Präpositionsgebrauch in gr. Mundarten*, Rh. M. 1906, 492-510. Roberts and Gardner, *Introd. to Gk. Epigraphy*, p. 195, n. 5: “The use of ἐν c. acc. in inscr. is a marked characteristic of the Northern Doric, but is found also in Thessalian, Boeotian, Elean, Arcadian, Cyproite.”

<sup>3</sup>Kühner-Gerth, II. 1. §432, S. 462 ff.

<sup>4</sup>How closely these usages correspond to the Eng. preposition *in*, may be seen by comparing the categories under which the uses of Eng. *in* are classified by Fernald, J. C. *Connectives of English Speech*, p. 102.

or circumstance falls. b. manner, *ἐν τούτῳ τῷ τρόπῳ*; including adverbial uses, *ἐν τῷ φανερῷ = φανερῶς*, etc. c. measure or accordance, ‘in accordance with,’ Thuc. 1. 79, *ἐν τοῖς ὁμοῖοις νόμοις τὰς κρίσεις ποιεῖν*.

### A. *ἐν* IN HOMER

#### I. *Prepositional Idioms*

##### a. With nouns.

*ἐν ἀγῶνι* means in Homer 1. in a gathering or assembly, *νεῶν ἐν ἀγῶνι* Il. 15. 428; 16. 239; 500; 19. 42. 2. The assembly met to see games or contests, *Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο ἵππους*, Il. 23. 448; so 495. 3. The place where the contests were held,—the prizes are shown in the midst of the arena, Il. 23. 273, so 654; cf. 531.<sup>5</sup> Od. 24. 86, cf. ib. 8. 200, 238. The earliest case of *ἐν ἀγῶνι* clearly meaning ‘contest’ seems to be h. Hom. VI. 19, *δὸς δ' ἐν ἀγῶνι / νίκην τῷδε φέρεσθαι*.<sup>6</sup>

*ἐν καρὸς αἴσῃ*, Il. 9. 378, (*ἄπαξ λεγ.*) ‘I hold him in the measure of, i. e., not worth, a hair,’<sup>7</sup> but the passage is much debated.

*ἐν ἀνδράσιν*, Od. 14. 176, *καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χέρεια / πατρὸς ἑοῖο φίλου*; ib. 17. 354, *ἐν ἀνδράσιν ὅλβιον εἶναι*, so 18. 138.

*ἐν ἀνθρώποισιν*, ‘among men,’ Od. 1. 95=[3. 78], *ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν*, so Od. 4. 710. Od. 17. 419=19. 75, *ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον*, cf. h. Ven. 188. But Od. 1. 391, *ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι*, is the beginning of the use with a superlative recurrent later with increased idiomatic force, cf. Plat. Lys. 211 E, *τὸν ἄριστον ἐν ἀνθρώποις ὅρτυγα*, ‘the best quail in the world,’ where the idiom is fully developed; cf. also Dem. 1246. 2 *et al.*<sup>8</sup> (V. *infra*, pp. 146, 147).

<sup>5</sup>This is doubtless the meaning of Il. 23. 531, *ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμα* *ἐν ἀγῶνι*, although it might mean ‘contest’ here, if this use occurred elsewhere in the Iliad. Such a case may be transitional to the meaning ‘contest.’ The use of the phrase *ἐν ἀγῶνι*, so far as the meaning of *ἀγών* is concerned, cannot be considered apart from the other prepositional expressions with this noun, or from its use without a preposition. But the meanings given above are those distinguished by the Scholiast (Sch. A, Il. 18. 376); v. also Ebeling, sub *ἀγῶν*, together with the one case, Il. 7. 298 where it probably means the temple where men assemble for prayer to the gods, or possibly, as some interpret it, the assembly met for sacred purposes.

<sup>6</sup>Some think *καὶ*’ *ἀγῶνας*, Od. 8. 259, refers to the contests, as it might easily do, but it too may mean the place where the contests were held.

<sup>7</sup>This is Leaf’s translation. See his note, also v. Ebeling, who quotes the ancient grammarians, and L. and S. sub *κάρ*. But differently, Leutsch, App. prov. II. 60 ftn.

<sup>8</sup>The distinction between *ἀνδρεῖς* and *ἀνθρωποῖς* is probably felt in these expressions in Homer. This is emphasized in the later and more idiomatic develop-

ἐν δοῦῃ, Il. 9. 230, ‘in doubt.’ So later, Callim. Iov. 5. Cf. Viger ed. Herm. 607.

ἐν νοτίῳ, Od. 4. 785=8. 55, ὥψοῦ δ' ἐν νοτίῳ τὴν γ' ἄρμισαν ‘high out in the water.’ Cf. the parallel expression with adv. ὥψι alone, Il. 14. 77, ὥψι δ' ἐπ' εὐνάων ὀρμιμίσσομεν.

ἐν ὀνείρῳ, Il. 22. 199, ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν, here lit., but later it gained a real idiomatic touch and was used to mean ‘all the wealth you could ever dream of.’<sup>9</sup> But Od. 19. 581=21. 79, τοῦ ποτε μεμνήσθαι ὅτοιαι ἐν περ ὀνείρῳ, ‘which methinks I shall yet remember, aye, in a dream’ (B-L.)<sup>10</sup>

ἐν ὄφθαλμοῖσιν, plastic, picturesque, pleonastic. Cf. Lat. *in oculis*, ἐν ὄφθαλμοῖσιν ἴδωμαι, i. e., ‘in my presence,’ Il. 1. 587, 18. 190; so Od. 10. 385; cf. Il. 18. 135; ἐν ὄφθαλμοῖσιν ὄρασθαι, Il. 3. 306; Od. 8. 459; 14. 343; (*νοήσας*) Il. 24. 294, 312; h. Ven. 83, 179. Cf. later, Soph. Ant. 764, etc.<sup>11</sup> v. *infra*, p. 151.

ἐν παλάμης, Il. 1. 238; 5. 594; 15. 677; 18. 600; Od. 5. 234; but metaph. as a slight phrase, Il. 21. 469, μιγήμεναι ἐν παλάμησι, ‘to mingle in blows,’ i. e., ‘to fight with’; ‘to meet death at the hands of some one’, Il. 5. 558, ἀνδρῶν ἐν παλάμησι κατέκταθεν; 7. 105, ἔνθα κέ τοι, Μενέλαε, φάνη βιότοι τέλευτή / “Ἐκτορος ἐν παλάμησιν.

ἐν πεῖσῃ, Od. 20. 23, τῷ δὲ μᾶλ' ἐν πεῖσῃ κραδίη μένε τετληνία/νωλεμέως, ‘his heart verily abode steadfast in obedience to his word’ (B-L). Since *πεῖσα* occurs only here,<sup>12</sup> the meaning of this expression, which is clearly idiomatic, is much disputed,<sup>13</sup> but it is probably nearly as

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ment, ἐν ἀνθρώποις comes to mean ‘among humankind,’ i. e., ‘in the world,’ ἐν ἀνδράσιν ‘among men’ as contrasted with women and with cowards. Cf. Eur. Alc. 723, 732, *et al.* ἐν ἀνδράσι with *εἰναι* ‘to count as a man,’ ‘to be deserving of the name of man,’ v. *infra*, p. 146. The use of ἐν, ‘among,’ is the same in the phrases ἐν ἀθανάτοισι θεοῖσι, ἐν ἀθανάτοισι, ἐν λαοῖς, etc., h. Merc. 458, 461, 525; Cer. 84, 363; Ven. 106; XXXII. 16 *et saepe*. Cf. *infra*, ἐν πρώτοις, ἐν πᾶσι, etc.

<sup>9</sup>Theocr. 9. 16, ἔχω δέ τοι ὅσσ' ἐν ὀνείρῳ/φαντονται, πολλὰς μὲν ὅσις, πολλὰς δὲ χιμαῖ-  
ρας.

<sup>10</sup>Cf. Ap. Rhod. 1. 290, οὐδ' ἐν ὀνείρῳ/ώισάμην. ib. 2. 306, οἶόν τ' ἐν ὀνείρασι  
θυμὸν λαίνων.

<sup>11</sup>Cf. Ap. Rhod. 1. 814.

<sup>12</sup>Except, with evident reference to this passage, Plut. 2. 453 D, “Ἐρωτι μὲν  
γὰρ οὐδέ” αἴτῳ πολλάκις ἔχοντι κατὰ χώραν ἐν τῇ ‘Ομηρικῇ πεῖσῃ μένοντα τὸν θυμὸν (note explanatory prep. phr. κατὰ χώραν ‘remain in its own place’ ‘undisturbed’); and Arcadius *de Accentibus* (Barker) 97. 20 who gives it in a list of dissyllabic bary-tones ending in *σα*, but thinks necessary to define it by ἡ πειθώ.

<sup>13</sup>Cf. Ebeling, Monro, Ameis, q. v. for discussion of meaning and for the other interpretation from root *πειθ-*, ‘to bind,’ akin to *πεισμα* ‘a cable’ and *πειθερός*

given above, i. e., 'his heart stood at persuasion' (from root *πιθ-*, *πειθω*).

*ἐν προδοκῆστι*, 'in a lurking-place,' Il. 4. 107, almost an idiom, although ἄπ. λεγ. Cf. *ἐν δοκοῖσιν*, Archil. 62.<sup>14</sup>

*ἐν προμάχοισι*, 'amid the champions,' allied to *ἐν πρώτοισι infra*. Il. 3. 31; 4. 253; 11. 203; 15. 342, 522; 18. 456; 19. 414; Il. 4. 458, *ἐσθλὸν ἐνὶ προμάχοισι*, 'valiant among the champions,' so 17. 590. But in Od. 24. 526, *ἐν δ' ἔπεσον προμάχοις*, which looks similar, *ἐν* is not the preposition, but belongs with the verb, 'they fell upon the champions.' Cf. Tyrt. 8. 30 *infra*, p. 153.

Cf. *ἐν πρώτοισι*, 'among the foremost,' a slight military term of such frequent occurrence as to become a tag; Il. 8. 337, 536; *ἐν πρώτοισι μάχεσθαι*, Il. 9. 709, so 12. 324; 11. 61, 296, 675; 12. 306; 15. 643; 19. 424; Od. 8. 180. Cf. *infra*. Aesch. Pers. 443. With Il. 11. 61 cf. as a variant 64, *μετὰ πρώτοισι* so Il. 9. 12, etc. Cf. also *ἐν προμάχοισι supra*.

Opp. *ἐν πυμάτοισι*, 'in the rear,' Il. 11. 65.

*ἐν πυρὶ*, Il. 2. 340, metaphorical use with idiomatic tone, *ἐν πυρὶ δὴ βουλαὶ τε γενοίατο μήδεά τ' ἀνδρῶν*, 'let counsels and the devices of men be cast into the fire';<sup>15</sup> but merely a tag, Od. 9. 378; 18. 44, etc.

Cf. *πυρὸς αὐγῇ*, 'in the firelight,' (a slight phr.), Il. 9. 206, cf. Od. 6. 305, ἡ δ' ἥσται ἐπ' ἐσχάρῃ *ἐν πυρὸς αὐγῇ*.

*ἐν χερσὶ*: Il. 15. 741, *τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο*, 'safety is in our hands (i. e., in prowess or in battle), not in slackness of war'; cf. Il. 16. 630, *ἐν γάρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ*, i. e., depends on the hands.

But usually *ἐν χερσὶ* is literal, and most commonly part of the formula *τιθέναι τι ἐν χερσὶ τινὶ* or *τινος*, Il. 1. 441, 446; 18. 545; 19. 18; 23. 152 *et saepe* (sixteen or more times in addition).

*Sing. ἐν χερὶ τίθει δέπτας*, Il. 1. 585; 24. 101; Od. 13. 57; 15. 120, etc. In most cases the singular is used of something that would naturally be held in one hand only, as of a cup, a weapon, a staff, Il. 8. 493; 15. 443; 16. 117; 17. 604; 23. 568; 24. 284=Od. 15. 148; Od. 3. 443; 10. 389; 21. 59; h. Ap. 535, etc., but Il. 8. 289, *πρεσβήτοιν ἐν χερὶ θήσω*, where the gift of honor may be a chariot and horses.

(=Lat. *adfinis*); Schol. *ἐν δεσμοῖς*, 'his heart stood fast in bonds,' i. e., of self-control. For the fullest treatment v. Hentze, S. 32 in *Anhang zu Hom. Od. von Amcis IV. Heft. 3te Aufl. Leipzig. 1900*, v. also A. L. Keith, *Simile and Metaphor in Greek Poetry*, 1914, p. 51.

<sup>14</sup>The meaning of this is doubtful, but Hesychius interprets it by *ἐνέδρα*.

<sup>15</sup>Sch. B. L. Ebeling: *ἀφανισθήσεται*.

Cf. Il. 20. 182 (of the sovereignty of Priam). The plural sometimes occurs as a variant in such cases, Il. 3. 367; 16. 801; Od. 14. 448; 16. 444; 21. 235 may be explained on metrical grounds; so also 18. 152 (w. δέπας) where it avoids hiatus. But Il. 23. 624 (*φιάλη*), Od. 3. 51 (*δέπας*)<sup>16</sup>, 8. 406 (*ξίφος*) cannot be accounted for in this way.

Cf. further, *ἐν χερσὶ* c. Gen. Il. 13. 653, ‘breathing out his spirit in the arms of his dear comrades,’ so 22. 426; Od. 1. 238. Cf. also Il. 6. 81, *πρὶν αὖτ' ἐν χερσὶ γυναικῶν/φεύγοντας πεσέειν*. Cf. also as a variant *ἐν παλάμῃς*.

*ἐν χώρῃ/ἔξετ'*, ‘sat down in his place,’ i. e., his proper place, Il. 23. 349, has a suggestion of familiarity. Compare the later *ἐν χώρᾳ*<sup>17</sup>; also *κατὰ χώραν* with *εἶναι, μένειν, etc.* Hdt. 4. 135; 7. 95 *al.* Cf. *infra*, p. 155.

b. With adjectives.

*ἐν καθαρῷ*: Il. 8. 491=10. 199, of an open space, here clear of the bodies of the dead. Il. 23. 61, of a clear space on the beach. This is the beginning of a later phrase whose most idiomatic use is found in Soph. O C 1575 v. *infra*, p. 156.

*ἐν μέσῳ*, sometimes as a phrase, although often not more than a tag. Il. 3. 69, 90, *ἐν μέσῳ* of the space between the two armies= *ἐν μεταιχμίῳ*, cf. *eis* p. 84.

Il. 17. 375, *τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον*, ‘they who were in the midst’ (phr.); cf. Il. 10. 474, *Ρῆσος δ' ἐν μέσῳ εῦδε;* Od. 9. 429, *ὸ μὲν ἐν μέσῳ ἄνδρα φέρεσκε* (of the middle one of three sheep). Variant, *ἐν μεσάτῳ* Il. 8. 223=11.6

*ἐν μέσοισι*, Il. 4. 212, *ὸ δ' ἐν μέσοισι παρίστατο*, ‘he stood in their midst,’ cf. 7. 384, 417; [19. 77]; Od. 24. 441.<sup>18</sup> Cf. *eis*. In Il. 11. 413, *Ἐλσαν δ' ἐν μέσοισι, μετὰ σφίσι τῆμα τιθέντες*, almost synonymous with *μετὰ σφίσι*. Il. 12. 209, *κείμενον ἐν μέσοισι* of a snake that lay in their midst. But Il. 18. 507 of a prize lying in the midst, *κεῖτο δ' ἄρ' ἐν*

<sup>16</sup>Edd. vary in text and explanations. Ameis-Hentze, ad Od. 3. 51 and 13. 57, make a distinction in meaning between sing. and pl. ‘*ἐν χειρὶ τιθέναι* in die Hand legen, darreichen, meist einem Becher zum Trinken; *ἐν χερσὶ τιθέναι*, einhändigen, überlegen, von Geschenken oder Kampfspreisen.’ But Dünzter, ad Od. 3. 51, is of the opinion that Aristophanes and Aristarchus probably wrote the singular in all passages in which it is a question of one hand, unless for the sake of avoiding hiatus (as Od. 18. 152), or *metri causa* (as Od. 14. 448; 16. 444; 21. 235). He makes no comment on Il. 23. 624 or Od. 8. 406, although he reads the plural.

<sup>17</sup>Xen. Hell. 4. 2. 20; 8. 39; Cyr. 7. 1. 23, etc., v. *infra*, p. 155.

<sup>18</sup>Cf. Ap. Rhod. 1. 464, *αὐδᾶ ἐν μέσοισι τέον νόον* ‘speak out in our midst.’

*μέσσοισι δύνω χρυσοῖ τάλαντα* is half technical. Cf. *eis μέσον* 23. 704. From this developed an idiomatic phrase which appears to be a Homeric reminiscence. Cf. Theogn. 994, Bacchyl. XIV. 53 *et al.* v. *infra*, p. 158. Il. 19. 364, *ἐν δὲ μέσσοισι κορύσσετο δῖος Ἀχιλλέας*; cf. 18. 569; 20. 15, *ἴσε δ' ἄρ' ἐν μέσσοισι;* 23. 134, *ἐν δὲ μέσσοισι φέρον Πάτροκλον ἔταιροι;* Il. 24. 162, *ό δ' ἐν μέσσοισι γεραιός.* Od. 4. 281, *ἥμενοι ἐν μέσσοισι.*

ἐν πᾶσι, ‘among,’ i. e., ‘before all’=Lat. *coram*. Od. 2. 194; 16. 378, *ἐρέει δ'* *ἐν πᾶσιν ἀναστάς:* cf. Hdt. 7. 8 *et al.*, *infra*, p. 159. Cf. also Il. 9. 121, *ὑμῖν δ'* *ἐν πάντεσσι* ‘in the midst of you all,’ cf. 528<sup>19</sup>, also Il. 10. 445, *ἐν νῦν*.

ἐν πολλοῖσιν, Od. 17. 265, *καὶ ἐν πολλοῖσιν ἰδέσθαι*, of the palace of Odysseus, ‘to be seen,’ i. e., conspicuous, ‘even among many.’

ἐν πρώτοισι, v. *supra*, p. 137. ἐν πυμάτοισι, v. *supra*, p. 137.

c. With demonstrative.

ἐν τοῖσι, Il. 5. 395, *τλῆ δ'* *Ἄτδης ἐν τοῖσι πελώριος ὥκυν δῖστόν.*<sup>20</sup>

d. With participle as substantive.

ἐν περιφαινομένῳ, Od. 5. 476 (B-L ‘in a place of wide prospect’); for the meaning cf. (with noun expressed), h. Ven. 100, *σοὶ δ'* *ἐγὼ ἐν σκοπιῇ, περιφαινομένῳ ἐνι χώρῳ / βωμὸν ποιήσω,* where it explains *ἐν σκοπιῇ.*

## II. Proverbial

ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούναισι κεῖται, Il. 17. 514=20. 435=Od. 1. 267=16. 129; Od. 1. 400; seems already to have become proverbial. For the thought cf. Il. 7. 102.

## III. Technical

Military:

ἐνί σταδίῃ, ‘in close combat,’ Il. 7. 241; 13. 514;<sup>21</sup> *ἵσμινη* to be supplied, cf. 13. 314 where it is expressed.

ἐν τελέεσσι, ‘in squadrons,’ or ‘divisions’ throughout the camp, always of taking a meal *κατὰ στρατὸν ἐν τελέεσσι* Il. 11. 730; cf. Hdt. *κατὰ τέλεα.*

Of harnessing the horses to the chariot: *ἐν δὲ παρηορίησιν*, Il. 16. 152, of putting the horse ‘in the side-traces,’ (only here).

<sup>19</sup>Cf. Ap. Rhod. 2. 10.

<sup>20</sup>V. Ebeling: this is variously interpreted, ‘like these,’ i. e., ‘among these,’ also ‘under these circumstances.’ Ameis joins *ἐν τοῖσι πελώριος*, but Hades could hardly be spoken of as *πελώριος* in comparison with Mars and Juno.

<sup>21</sup>So Ap. Rhod. 1. 200.

From the race-course:

*ἐν νύσσῃ*, Il. 23. 338, *ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω*, ‘let the left horse hug the turning-post,’ cf. 344, ‘at the turning-post,’ cf. *ἀπὸ νύσσης supra*, p. 36, with a slightly different force of *νύσσῃ* as the starting-point in the foot-race, Il. 23. 758, Od. 8. 121.

Almost tech. in Odyssey, *ἐν νόστῳ*, ‘on my way home,’ Od. 4. 497; 5. 108; 11. 384; 24. 96.

IV. Elliptical (some form of *δόμος*, *οἶκος*, or, *μέγαρον* omitted)<sup>22</sup>.

*εἰν' Αἴδαο*, Il. 22. 389; Od. 11. 211; *εἰν' Αἴδος*, Il. 24. 593. (Dat. sometimes expressed, *εἰν' Αἴδαο δόμουσι*, Il. 22. 52; Od. 4. 834, etc.) *ἐν' Ἀλκινόοι*, Od. 7. 132; *ἐν ἀφνειοῦ ἀνδρός*, Od. 11. 414; *ἐν ἀφνειοῦ πατρός*, Il. 6. 47. *ἐνὶ Κίρκης*, Od. 10. 282 (cf. *Κίρκης δ' ἐν μεγάρῳ*, Od. 11. 62). Cf. similar phr. in Attic, v. *infra*, p. 168. Cf. also *εἰς*, pp. 84, 103, *ἐκ* 50, 59, 60.

V. Temporal

*ἐν φάει*,<sup>23</sup> Il. 17. 647, *ἐν δὲ φάει καὶ ὅλεσσον, ἐπεὶ νῦ τοι εὐαδεν οὐτῶς* (L-L-M. ‘so it be but in the light, e'en slay us, since that, it seemeth, is thy pleasure’); Od. 21. 429, *νῦν δ' ὥρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι/ἐν φάει*, ‘while it is yet daylight.’<sup>24</sup> In the later poets often of the light of life, v. *infra*, p. 153.

*ἐν ώρῃ*, Od. 17. 176, *ἐν ώρῃ δεῖπνον ἐλέσθαι = iusto tempore*, (of taking dinner at the proper time). Cf. Pind. Ol. VI. 28, *tempestive, in tempore* Hdt. 1. 31, Ar. Vesp. 242, etc., v. *infra*, p. 183.

VI. Adverbial

*ἐν ἡσυχίῃ κατέερξε*, i. e., *ἡσύχως*, h. Merc. 356, cf. *infra*, Hdt. 5. 92, 93, v. p. 178, etc.

*ἐν μοῖρῃ* in the same sense as the frequent *κατὰ μοῖραν*, ‘rightly, duly, fitly,’ Il. 19. 186; Od. 22. 54; cf. Plat. Legg. 775 C, v. p. 181.

*ἐν δ' ὀλίγῳ συνέλασσε in breve contraxit*, h. Merc. 240; cf. Hdt. 8. 11 ‘within a small compass’ (of space), also of time, Pind. Pyth. VIII. 92, etc., v. *infra*, p. 172.

VII. Tags

1. Military:

Expressions for ‘in the throng,’ ‘in the press,’ ‘in the battle’:

<sup>22</sup>v. however, n. 120, p. 168, *infra*.

<sup>23</sup>In Il. 11. 173, *ἐν νυκτὶς ἀμόλγῳ*, ‘at the dead of night,’ *ἴν* is probably used for metrical reasons, since *νυκτὸς ἀμόλγῳ* occurs often without a prep., e. g., Il. 15. 324; 22. 28; Od. 4. 841; h. Merc. 7, etc.

<sup>24</sup>v. Sch. H.

ἐν δηϊοτῆτι, Il. 16. 815; 17. 2, cf. ἐν αἰνῇ δηϊοτῆτι, Il. 3. 20; 7. 40, 51; 13. 207, 603; 15. 512; 22. 64; Od. 11. 516; 12. 257; 22. 229; ἐν οὐσίῃ ὑσμίνῃ δηϊοτῆτος, Il. 20. 245, for ὑσμίνῃ cf. Il. 15. 340, ἐν πρώτῃ ὑσμίνῃ (v. also *supra* *sub* ἐνὶ σταδίῃ).<sup>25</sup>

ἐν ὄμιλῳ, Il. 8. 94, κακὸς ὡς ἐν ὄμιλῳ ‘like a coward in the throng’; 269, τιν' ὅστεύσας ἐν ὄμιλῳ; cf. Od. 8. 216. Cf. Il. 17. 471, 20. 173, πρώτῳ ἐν ὄμιλῳ, ‘in the forefront of the throng’; Od. 4. 791, ἀνδρῶν ἐν ὄμιλῳ; 11. 514 parallel w. ἐν πληθυῖ v. *infra*. Cf. other preps.

ἐν πληθυῖ, Od. 11. 514, οὐ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὄμιλῳ; cf. Il. 22. 458, ἐνὶ πληθυῖ μένεν ἀνδρῶν.

2. Expressions meaning ‘in the heart,’ ‘in the mind,’ ‘in the breast,’ usually plastic, but in some forms the beginning of later phrases:

ἐν θυμῷ, plastic, Il. 3. 9, ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοις ‘eager at heart to give succour to each other’; 24. 491, χαίρει τ' ἐν θυμῷ (but without prep. Il. 16. 255, 21. 65, ἥθελε θυμῷ); 24. 523, ἀλγεα δ' ἔμπης /ἐν θυμῷ κατακεῖσθαι ἁσομεν ἀχνύμενοι περ· ‘though grieving we will let our sorrows lie quiet in our hearts’; cf. Od. 1. 119, 4. 158, 7.75 *et al.* W. βάλλω slightly id.: Od. 1. 200, μαντεύσομαι, ὡς ἐνὶ θυμῷ / ἀθάνατοι βάλλονται, ‘as the immortals put it into my heart.’ Cf. similar usage with other related nouns. ἐν στήθεσσι Il. 5. 513 *infra*; Pind. Ol. XIII. 21, πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον /Ωραι; cf. ἐν φρεσὶ θήσω Il. 19. 121 *infra*; later, w. Dat. alone Aesch. Pr. 705; also εἰς θυμὸν βαλεῖν Soph. O T 975 *et al.* v. εἰς, p. 89. Middle: Il. 20. 195, ὡς ἐνὶ θυμῷ /βάλλει;<sup>26</sup> cf. Od. 12. 217, σοὶ δὲ . . . ὁδ' ἐπιτέλλομαι ἀλλ' ἐνὶ θυμῷ /βάλλειν, ‘put it into thy heart,’ i. e., ‘lay it to heart’; cf. Il. 15. 561, ἀνέρες ἔστε, καὶ αἰδὼ θέσθ’ ἐνὶ θυμῷ; cf. Hes. Op. 297, ὃς δέ κε μήτ’ αὐτὸς νοέῃ μήτ’ ἄλλους ἀκούων /ἐν θυμῷ βάλληται, ὃ δ' αὗτ' ἀχρήϊος ἀνήρ, ‘he who . . . does not lay it to heart,’ so Op. 107, ἐνὶ φρεσὶ βάλλει v. *infra*, p. 142.

ἐν, ἐνὶ στήθεσσι: θυμὸς ἐνὶ στήθεσσι, very frequent, about forty times in Il., Od., and Hom. hymns, Il. 2. 142; 3. 395; 4. 208, 309; 6. 51, etc. Other uses, not with θυμός: Il. 3. 63; 4. 430; 9. 554, 610; 10. 9, 90; 14. 140; 17. 139; 20. 20; 24. 41; Od. 2. 304; 3. 18; 7. 309; 10. 329; 13. 255, 330; 16. 275; 17. 47, 403; 20. 22, 366; 21. 317, etc. mostly plastic and pleonastic. Il. 5. 513, ἐν στήθεσσι μένος βάλε ποιμένι λαῶν,

<sup>25</sup>ὑσμίνῃ, a Homeric word, occurs again Minerm. 17. 7 c. gen. ἐν ὑσμίνῃ πολέμοιο.

<sup>26</sup>L. L. M. translate: ‘as thou imaginest in thy heart,’ others, ‘that thou may’st lay it to heart.’ Cf. μετὰ φρεσὶ, Il. 9. 434, εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ . . . / βάλλει, ‘if thou dost meditate in thy heart.’

Apollo ‘put courage in the heart of the shepherd of the hosts’; cf. ἐν θυμῷ βαλεῖν *supra*. Cf. Il. 13. 732, ἐν στήθεσσι τιθεῖ νόον . . . . /έσθον; cf. 17. 470. (Often with *νόος* or *νόημα*, cf. Theogn. 121).

ἐνὶ φρεσὶ, plastic and pleonastic: Il. 8. 202, 413; 18. 88, *νῦν δ' ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη* ‘that thou mayest have sorrow in thy heart a thousandfold’; Od. 4. 632, *ἢ ρά τι ἴδμεν ἐνὶ φρεσίν, ἢε καὶ οἵκι,* ‘do we know at all, or do we not?’ Cf. 676. Il. 19. 169, 178; 21. 61, 101, 386, 583; Od. 1. 115, 151 *et saepe* (some fifty times or more). For recurrence of Homeric tag, cf. Hes. Op. 531, *καὶ πᾶσι ἐνὶ φρεσὶ τοῦτο μέμηλεν*; Ap. Rhod. 4. 23, *ἐν φρεσὶ θυμός*. But Il. 19. 121 (slight phr.), *Ἐπος τί τοι ἐν φρεσὶ θήσω*, ‘a word I will speak to thee for thy heed,’ so Il. 21. 145, ‘put courage in his heart’; Od. 3. 76; cf. w. *ποιεῖν*, Od. 14. 273; Il. 13. 121 (middle), *ἀλλ' ἐν φρεσὶ θέσθε ἔκαστος/αἰδῶ καὶ νέμεσιν*, ‘but let each man conceive shame in his heart, and indignation,’ so Od. 4. 729, *σχέτλιαι, οὐδὲ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἔκάστη/έκ λεχέων μ' ἀνεγεῖραι*, ‘Oh, woman, hard of heart, that even ye did not each one let the thought come into your minds to rouse me from my couch’ (B. and L.). Cf. w. *βάλλεσθαι*, Hes. Op. 107, *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν*, cf. *ἐν στήθεσσι, ἐν θυμῷ βαλεῖν *supra**,<sup>27</sup> v. p. 149, *infra*.

### 3. Local designations.

a. ‘In the house,’ ‘in the halls,’ also terms for parts of the house: *δόμοις* *ἐνι*, Il. 11. 223; 13. 466; 15. 95; Od. 19. 584; Il. 9. 382. *ἐν δώμασιν*, Il. 23. 89; Od. 10. 449, *et al.* Cf. Bacchyl. V. 173, v. *infra*, p. 206. *ἐνὶ οἴκῳ*, cf. Ger. *hier im Hause*, Od. 15. 174; cf. 1. 359; 21. 353; 9. 206; 19. 514; 12. 451; 15. 516; 16. 121; 19. 314; 20. 34, 129, 308; *domi suae*, 17. 532; 14. 331=19. 288 cf. 15. 157; 3. 349; 4. 112=144; 11. 190; 16. 140.

*ἐν μεγάρῳ*, some twenty or more times, pl. *ἐν μεγάροις*, *ἐνὶ μεγάροις*, *ἐνὶ μεγάροισι* about 144 times without modifier, with modifying possessive about twenty-one times, with Genitive about seventeen.<sup>28</sup> Sometimes merely plastic, cf. Il. 3. 207; 6. 217; 5. 270; 7. 148; 11. 76, etc., 18. 325 (like *ἐν δόμοις* in Eur.).

*ἐν προδόμῳ*, ‘in the vestibule or porch,’<sup>29</sup> Il. 9. 473 balanced with *νπ'* *αἰθούσῃ αὐλῆς*; Od. 14. 5; 15. 5, 466; 20. 1, 143 *et al.* Cf. Il. 24. 673, *ἐν προδόμῳ δόμου*, Od. 4. 302 where it is apparently the same as *αἰθούσῃ* in 297.<sup>30</sup>

<sup>27</sup>Cf. Ap. Rhod. 2. 256, *μὴ μοι ταῦτα νόψ ἐνι βάλλεο*.

<sup>28</sup>L. and S. *ἐν μεγάροις* ‘quietly at home’ as opp. to war and traveling, Il. 1. 396; Od. 18. 183, etc.; but also opp. to *ἐπ'* *ἄγροῦ*, Od. 22. 47.

<sup>29</sup>v. Seymour, *Life in the Homeric Age*, 179, 185.

<sup>30</sup>v. Seymour, l. c. 186<sup>2</sup>. Cf. Ap. Rhod. 3. 278.

*ἐν προθύροισι* w. *στῆναι* ‘in the doorway,’ ‘in the gateway,’ Il. 11. 777; Od. 7. 4; 8. 304, 325; 10. 220; 16. 12; Ep. 15. 12. But *πρόθυρον* also of the open space before the entrance to the main hall,<sup>31</sup> so apparently Il. 22. 71; Od. 4. 20.

b. Of the place of a wound:

*ἐν καίρῳ* ‘in a vital part,’ Il. 4. 185, cf. 11. 439, *κατὰ καίριον* (which some texts print as one word).

*ἐν σινεοχμῷ* ‘in the juncture of the head and neck,’ Il. 14. 465 *ἀπλεγά*.

c. Miscellaneous:

*ἐν ἀγορῇ*: Il. 7. 382, *τοὺς δ' εὗρ' εἰν ἀγορῇ*. a. ‘in the assembly,’ or, b. ‘in the place of assembly,’ cf. 414; 9. 13, *ἴσον δ' εἰν ἀγορῇ τετηότες*; cf. 19. 88, of the place of assembly, half technical. Il. 18. 497 opp. to *ἐπὶ προθύροισιν* ‘and the women marvelled standing each at her own door, but the folk were gathered in the assembly place,’ *λαοὶ δ' εἰν ἀγορῇ ἔσται ἀθρόοι*. c. Mention of the *ἀγορά* clearly as a market-place like the Roman forum is first found in Epigr. Hom. 14. 5, *πολλὰ μὲν εἰν ἀγορῇ πωλεῖμενα, πολλὰ δ' ἀγναῖς*. This use is frequent later, but often, as in some of the passages cited above, meanings a. and b. are blended, so sometimes, b. and c.; but cf. Dem. 1308. 31, *ἐν τῇ ἀγορᾷ ἐργάζεσθαι*. Cf. further Od. 3. 127, *οὐτε ποτ' εἰν ἀγορῇ δίχι, ἐβάζομεν οὐτ' ἐνὶ βουλῇ*, ‘neither in the assembly nor in the council’; for *ἐν βουλῇ*, Il. 2. 194, *ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε*; 202, *οὐτε ποτ' ἐν πολέμῳ ἐναριθμούσι οὐτ' ἐνὶ βουλῇ*, ‘thou art . . . never reckoned either in battle or in council,’ cf. Il. 16. 630 v. *supra*, p. 137, opp. to *ἐν χερσὶ*.

*ἐν αἰθέρι καὶ νεφέλησιν*, Il. 15. 20, *σὺ δ' ἐν αἰθέρι καὶ νεφέλησιν / ἐκρέμω* (very slight), so 192. *εἰν ἀλὶ κυλίνδει*, Od. 1. 162, ‘the wave rolls them in the brine.’ *ἐνὶ γαῖῃ*, Il. 20. 279. *ἐν δαπέδῳ*, Od. 11. 577, *κείμενον ἐν δαπέδῳ*, ‘lying on the ground.’

*ἐν δήμῳ* ‘Ithaca,’ Il. 3. 201, Od. 16. 419; *ἐν δήμῳ αὐτοῦ* ‘in his own land,’ Il. 9. 634; *ἐν δήμῳ* Od. 11. 353; 18. 115; 23. 118<sup>32</sup>.

*ἐν δίφροισι*, Il. 23. 132, 370. *ἐν ἵπποισι*, Il. 11. 198, *ἐσταότ' ἐνθ'*, *ἵπποισι καὶ ἄρμασι κολλητοῖσιν*. *ἐν καυλῷ ἑάγη δολιχὸν δόρυ*, ‘in the spear-shaft’ (lit. stalk), Il. 13. 162, cf. 608; only in Il.

*ἐν κλισίησι*, Il. 12. 1; 24. 569 ‘in’ or ‘at the huts,’ cf. Il. 2. 227, 778; 9. 263; 13. 253, 256; 23. 810; 24. 413; 11. 834; 19. 141, 179; 24. 554,

<sup>31</sup>v. Seymour, l. c. 185<sup>1</sup>.

<sup>32</sup>Frequent in Od. w. a modifier.

569. Cf. Bacchyl. XII. 135, *μίμνοντ' ἐν κλισίησιν* 'in their tents.' Sing. *ἐν κλισίῃ*, Il. 2. 19; 13. 261; 14. 10; 19. 211; 23. 549; 24. 17, 125; Od. 14. 408; 15. 301, 398; 16. 1; 17. 516.

*ἐν κονίησι*, 'in the 'dust,' of dying or falling in battle. Il. 3. 55, *ὅτ'* *ἐν κονίησι μιγεῖσις*; 4. 482, *πεσεῖν ἐν κονίησι*; 5. 583, 586 (588, *βαλεῖν*); 12. 23; 2. 418, *πρηνέες ἐν κονίησιν*; 6. 43, cf. Hes. Sc. 365; Il. 13. 520=14. 452=17. 315; 16. 469=Od. 18. 98; Il. 22. 330 cf. 402, etc.<sup>33</sup> But Od. 7. 153, 160, *ἐπ' ἐσχάρῃ ἐν κονίησιν* 'at the hearth in the ashes.' *ἐν λεχέεσσι*, 'on the couch', i. e., 'on the bier,' Il. 24. 600, 702. Cf. Ap. Rhod. 1. 264.

*ἐν νησὶ*, Il. 3. 159, *ἐν νησὶ νεέσθω*, cf. 283; 11. 14; 4. 239, *ἄξομεν ἐν νηέσσιν*; cf. 8. 166; 16. 832; 19. 298; 23. 829; Od. 4. 82; cf. further Il. 2. 688; 9. 428, 691; 11. 826=16. 24; 12. 16; Od. 2. 226, 263; 11. 399, 406 cf. 24. 109; 13. 317; cf. sing. Od. 5. 27, 37; 10. 53; 12. 110; h. Ap. 404.

*ἐν ξυνοχῇσιν ὁδῷ*, 'where the ways come together,' Il. 23. 330.<sup>34</sup> *ἐν Διὸς οὐδει*, 'at the threshold of Zeus,' Il. 24. 527, ap. Plat. Rep. 379 D. *ἐν περιωπῇ*; 'on an outlook,' Il. 23. 451, but cf. *εἰς* v. p. 87, Il. 14. 8; Od. 10. 146.

*ἐν Πύλῳ ἐν νεκύεσσι*, Il. 5. 397; w. *ἐν Πύλῳ* cf. 11. 689 *et al.*; w. *νεκύεσσι*, 10. 349. Cf. *ἐν Αργεί*, Il. 6. 456 *et al.* and similar expressions.

*ἄξαντ' ἐν πρώτῳ ρυμῷ*, 'they broke the car at the end of the pole,' Il. 6. 40; 16. 371.

*ἐν τείχεϊ*, 'inside the walls,' Il. 13. 764<sup>35</sup>; 22. 299.

*ἐν φόνῳ*, Il. 24. 610, *οἱ μὲν ἄρ' ἐννῆμαρ κέατ'* *ἐν φόνῳ*, 'they lay weltering in their gore.'

*αιδῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον*, 'in the farm-yard,' Il. 24. 640; cf. sing. Il. 11. 774. This meaning is Homeric usage only.

### VIII. Local use transferred to Abstractions

*ἐν ἄλγεστι*, Il. 24. 568, *μή μοι μᾶλλον ἐν ἄλγεστι θυμὸν ὄρίνης*, 'amid my sorrows,' is something like *ἐν κακοῖς* in the drama; only slightly different is Od. 7. 212, *τοῖσιν κεν ἐν ἄλγεστιν ἰσωσαίμην*, 'I might liken myself to them in my griefs.' Cf. Od. 21. 88, *κεῖται ἐν ἄλγεστι θυμός*,

<sup>33</sup>Cf. Tyrt. 9. 19; Ap. Rhod. 1. 1056, *ἐν κονίησι καὶ αἴματι πεπτηῶτα*, cf. 2. 107.

<sup>34</sup>Cf. Ap. Rhod. 1. 1006, *ἐνὶ ξυνοχῇ λιμένος* 'at the entering in of the harbor'; 2. 318, *ἀλὸς ἐν ξυνοχῇσιν*; but 1. 160, *ἐνὶ ξυνοχῇ πολέμου* 'in the stress of battle,' *et al.*

<sup>35</sup>i. e., 'in Troy.' Leaf and Bayfield ad loc.: "the use of the word is curious in a passage where the Greek wall has been so prominent."

'her heart lies in = is in sorrow.' Cf. ἐν πάντεσσι πόνοισι Il. 10. 245, 279; ἐμὲ στυγερῷ ἐν πένθεῖ λείπεις Il. 22. 483, cf. p 197.

Il. 9. 319, ἐν δὲ ἵη τιμῇ ἡμέν κακὸς ἥδε καὶ ἑσθλός, 'both the coward and the brave are in like honor.' Od. 10. 465, οὐδέ ποθ' ὑμῖν/θυμὸς ἐν εὐφροσύνῃ.

Sometimes approaching adverbial force, Il. 9. 491, ἐν νηπιέρῃ ἀλεγεινῇ 'in thy troublesome childishness'; cf. Il. 9. 143 = 285, θαλίῃ ἐν πολλῇ; Il. 22. 61, αἴσῃ ἐν ἀργαλέῃ φθίσει.

Il. 7. 302, ἥδ' αὔτ' ἐν φιλότητι διέτμαγεν ἀριθμήσαντε, 'reconciled in friendship,' (cf. ἐν φιλότητι as a tag, Il. 2. 232; 14. 331; 24. 130; Od. 8. 313; h. Merc. 4; h. Hom. XXXIII. 5).

### *IX. Noteworthy use of preposition*

ἐν instead of μετά: Il. 23. 703, τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῶν Ἀχαιοῖ, 'and the Achaeans among them prized it at twelve oxen's worth.' Cf. ἡὲ κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἡε καὶ οὐκί, Il. 10. 445, cf. *supra*, ἐν πᾶσιν, ἐν ὑμῖν πάντεσσι, ἐν πρώτοισι, etc.

For comparison are noted here:

X. ἐν δὲ as adv. a., 'and therein,' Il. 5. 740; 9. 361; 13. 797; 24. 472; Od. 4. 358; 7. 95; 13. 244, 247;<sup>36</sup> 17. 270 *et al.* b. 'And among them,' Il. 2. 588; Od. 4. 653, etc. Cf. Hdt. 2. 43; 3. 39 *et al.*

### *XI. Prepositional compounds*

ἐναριθμίος, 'of account' Il. 2. 202, cf. later εἰς ἀριθμόν, ἐν ἀριθμῷ. ἐνδέξια, adv. 'from left to right,' Il. 1. 597; 7. 184; Od. 17. 365, etc.

## B. LITERATURE AFTER HOMER

### *I. Idiomatic phrases*

#### a. With nouns:

ἐν ἀγκάλαις, a familiar expression, as of the babe in arms, or the wife in fondling arms, from which develop occasional idiomatic or proverbial uses. Aesch. Ag. 723 of a pet lion cub, πόλεα δ' ἔσκ' ἐν ἀγκάλαις, etc., 'often hath he lain in fondling arms like a new-born babe'; cf. Suppl. 481 (literal), so Eur. Alc. 351; Bacch. 1277; Ion 280; cf. Rhes. 948; cf. Or. 464 without prep.; but in Xen. Cyr. 7. 5. 50 it becomes really an idiom, ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιφέρομεν αὐτοὺς ἀγαπῶντες. The singular is used of a child in the arms, Hdt. 6. 61. 4. Cf. use with other preps., ἐπὶ, εἰς v. p. 87, πρός.<sup>37</sup> Then metaph. of the arms of the sea as of something enfolding, Archil.

<sup>36</sup>So Ap. Rhod. 4. 657.

<sup>37</sup>Cf. Soph. Fr. (Nauck) 304, πιστοί με κωχεύουσιν ἐν φορᾷ δέμας, i. e., 'in their arms'; Eur. Bacch. 1238, φέρω δ' ἐν ωλέναισιν . . . τάδε, cf. I. T. 1158.

frg. 29 = Aesch. frg. 462,<sup>38</sup> *ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις*; cf. Ar. Ran. 704; cf. Nausacr. 1. 2 K., *πελαγίοις ἐν ἀγκάλαις*. Then of the air holding the earth in its soft embrace, Eur. frg. 935, (*Trag. Frg.* 941). Cf. Cicero's interpretation, *N. D.* 2. 25. 65.

*ἐν ἀγχόναις*, Eur. Hipp. 777, *βοηδρομεῖτε πάντες οἱ πέλας δόμων· / ἐν ἀγχόναις δέσποινα, Θησέως δάμαρ.* (sc. ἐστί cf. phr. w. *εἶναι ἐν*); id. Hel. 200, *Λήδα δ' ἐν ἀγχόναις<sup>39</sup>θάνατον λαβεῖν*.

*ἐν αἴματι*, Aesch. Eum. 606, *ἐγώ δὲ μητρὸς τῆς ἐμῆς ἐν αἴματι*, tech. = *δόμαιμος*; cf. Sept. 141, *σέθεν γάρ ἐξ αἵματος/γεγόναμεν* cf. Hom. Il. 19. 111, *οἱ σῆς ἐξ αἵματος εἰσὶ γενέθλης*; also Soph. O C 245, *ὡς τις ἀφ' αἵματος ὑμετέρου προφανεῖσα*. Cf. further other phrases of relationship, *ἐν γένει infra*.

*ἐν ἀνδράσιν*, cf. *supra* Hom. Od. 14. 176; 17. 358; 18. 138, gains an idiomatic sense in Euripides. Alc. 732, *ἢ τἄρ'* "Ακαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν 'no longer counts as, i. e., is worthy of being counted as a man,' so 723; Andr. 591, *σοὶ ποῦ μέτεστιν ὡς ἐν ἀνδράσιν λόγου*,<sup>40</sup> cf. 590, *σὺ γάρ μετ' ἀνδρῶν, ὡς κάκιστε κάκι κακῶν*; I. A., 945, *ἐγώ κάκιστος ἥν ἄρ'* 'Αργείων ἀνήρ, / *ἐγώ τὸ μηδέν, Μενέλεως δ' ἐν ἀνδράσιν* (Way: 'So were I basest among Argive men, A thing of naught,—and Menelaus a man!—') Or. 1528, *οὕτε γάρ γυνὴ πέφυκας οὔτ'* ἐν ἀνδράσιν *σύ γ' εἶ*. Cf. Timocles 5 K., *οἰδ' ὁ Χαβρίον Κτήσιππος ἔτι τρὶς κείρεται/ἐν ταῖς γυναιξὶ λαμπρὸς οὐκ ἐν ἀνδράσιν*.

*ἐν ἀνθρώποις*, 'among men,' i. e., 'humankind,' especially as an idiom with the superlative and similar expressions, meaning 'in the world'; one of these meanings easily passes into the other. The phrase goes back to Hom. Od. 1. 95, v. p. 135 and w. superl. 1. 391 (v. *sub* Hom. pp. 10, 135). Theogn. 273, *τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις*, 'the worst evil in the world'; partitive gen. frequent w. this phr.; cf. 623, *παντοῖαι κακότητες ἐν ἀνθρώποισι* *ἔασιν*; 637, *Ἐλπὶς καὶ κίνδυνος ἐν ἀνθρώποισιν ὁμοῖοι*. Cf. Soph. Ant. 452; ib. 1242; Eur. Or. 126, *ὦ φύσις, ἐν ἀνθρώποισιν ὡς μεγ' εἶ κακόν*; cf. Ar. Nub. 841, *ὅσαπερ ἔστ' ἐν ἀνθρώποισιν σοφά*. Ar. Frg. 357 K., *βραδύτατος ὅν ἐν ἀνθρώποις δραμεῖν*. Hdt. 1. 53, *τάδε μαντήϊα εἶναι μοῦνα ἐν ἀνθρώποις*, 'the only oracle in the world'; cf. id. 9. 16; Antiphon VI. 25; Andoc. 1. 67,

<sup>38</sup> *Ubi v. Schol.: Διδύμος φησὶ παρὰ τῷ Αἰσχύλῳ· ἔστι δὲ ὄντως παρὰ Ἀρχιλόχῳ ψύχας. . . . ἀγκάλαις.*

<sup>39</sup> This noun is confined mainly to tragic diction, but Ar. Probl. 954<sup>b</sup>35 (nom.).

<sup>40</sup> The idiom seems to result from the fusion of such expressions as this with the type seen in Hdt. 3. 120, *σὺ γάρ ἐν ἀνδρῶν λόγῳ* (sc. εἶ); cf. p. 149; cf. Eur. Fr. 495, *κεῖς ἀνδρῶν μὲν οὐ/τέλοῦσιν ἀριθμόν* 'they do not count in the number of men, for thought cf. *ἐναριθμος* Hom. Il. 2. 202; cf. further p. 149 n. 51.

πίστιν τῶν ἐν ἀνθρώποις ἀπιστοτάτην, ‘the most untrustworthy in the world’; Xen. Mem. 3. 6. 2, καλὸν γὰρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις; cf., w. comparative, Cyr. 2. 2. 18, οὐδὲν ἀνιστότερον νομίζω ἐν ἀνθρώποις εἶναι; cf. further Hell. 6. 3. 6; Ages. 8. 6; Hiero 11. 7, 15; the most striking instance is Plat. Lys. 211 E, τὸν ἄριστον ἐν ἀνθρώποις ὅρτυγα ‘the best quail in the world’; Prot. 323 C, ἢ μὴ εἶναι ἐν ἀνθρώποις ‘or else he ought not to be in the world’; cf. Gorg. 448 C; Aeschin. 1. 88. Cf. Dem. 1246. 2. Cf. ἐξ ἀνθρώπων in similar usage, v. p. 53, Lysias XIII. 73; Plat. Theaet. 170 E; Aeschin. I. 59, and neut. superl. c. gen. alone, Plat. Theaet. 148 B, ἄριστά γ' ἀνθρώπων; Legg. 636 E, κάλλιστ' ἀνθρώπων *et al.*

But cf. w. ἐν ἀνδράσιν *supra*, Philemon 119 K., σοὶ γὰρ τίς ἔστιν, εἰπέ μοι, παρρησία; / σὺ λαλεῖς ἐν ἀνθρώποισιν ὡς ἀνθρωπὸς ἄν; / τὸ δ' ὅλον περιπατεῖς, ἢ τὸν αὐτὸν ἄκρα / ἐτέροισιν ἔλκεις, εἰπέ μοι, τοιοῦτος ἄν.

ἐν ἄντλῳ, Pind. Py. VIII. 12, τιθεῖς / ὑθρῷν ἐν ἄντλῳ, ‘thou dost sink insolence in the sea,’ metaph., i. e., cause it to disappear, but cf. *εἰς ἄντλον* Eur. Heracl. 168 metaph. for getting into a difficulty.

ἐν βάθροις, local, but slightly idiomatic, Eur. Tro. 47, εἴ σε μὴ δύωλεσεν / Παλλὰς Διὸς παῖς, ἥσθ’ ἐν βάθροις ἔτι, ‘had Pallas, child of Zeus, not destroyed thee, thou would’st still stand firm.’<sup>41</sup> Cf. ἐκ βάθρων, ‘from the foundations,’ ‘utterly,’ Lat. *funditus*, ἐκ Eur. El. 608, *supra*, p. 65.

ἐν βασάνῳ, Pind. Py. X. 67, πειρῶντο δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει / καὶ νόος ὄρθος, cf. ἐν πείρᾳ Nem. III. 70, v. *infra*, p. 152. But ἐν βασάνοις, of testimony under torture, semi-tech. and freq. in the Orr. cf. Aeschin. II. 128, οὐδ’ ἂν φησιν ἐν βασάνοις ἀνδραπόδων γενέσθαι.

ἐν γένει, equiv. to ἐγγενῆς or συγγενῆς, cf. other phr. of relationship, e. g., ἐν αἷματι *supra*. Aesch. Cho. 287, ἐκ προστροπαίων ἐν γένει πεπτωκότων ‘from fallen kindred demanding vengeance.’<sup>42</sup> Soph. O T 1016, δθούνεκ’ ἦν σοι Πόλυβος οὐδὲν ἐν γένει, cf. Eur. Alc. 904, ἐμοὶ τις ἦν ἐν γένει. Soph. O T 1430, τοῖς ἐν γένει<sup>43</sup> γὰρ τάγγενη μάλισθ’ δρᾶν / μόνοις τ’ ἀκούειν εὐσεβῶς ἔχει κακά (note parallelism w. ἐγγενῆ); c. gen. of the person to whom one is akin, nearly=ἐν αἷματι. Dem. 644. 72, τῶν ἐν γένει τοῦ πεπονθότος ‘one of the kinsmen of the man who has suffered’; 1307. 28, οἱ μηδὲν ἐν γένει. 1390. 7, ὑπὸ τῶν ἐν γένει ‘by kinsmen.’ But Eur. frg. 696, ἐν τῷ νῦν γένει<sup>44</sup> ‘in the present generation’; Ar. Av. 162, merely literal c. gen. ἐν ὄρνιθων γένει.

<sup>41</sup>Cf. Shakespeare, ‘Troy on its basis still had stood.’

<sup>42</sup>Tucker suggests a different, but less satisfactory interpretation.

<sup>43</sup>The opposite of this is *οἱ ξένοι γένους*, Soph. Ant. 660.

<sup>44</sup>Cf. Menander K. 223. 15. Arist. An. 64. 29 has ὡς ἐν γένει λαβεῖν equiv. to ὡς καθόλου εἰπεῖν, ‘to speak in general.’

ἐν δόξῃ, Pind. Ol. X. 63, ἀγώνιον ἐν δόξᾳ / θέμενος εὐχος, ἔργῳ καθελών<sup>45</sup>. But Lysias 19. 49, c. γίγνεσθαι (of wealth which a man was reputed to have had) φανόμεθα . . . ἐψευσμένοι καὶ τῶν νεωστὶ ἐν δόξῃ γεγενημένων (idiomat. phr.);<sup>46</sup> cf. Plat. Lach. 189 A, εἰ δὲ νεώτερος ὁ διδάσκων ἔσται, η̄ μήπω ἐν δόξῃ ὅν, ‘or one not yet in repute.’ Cf. pl. with article and adj. Isocr. IV. 150, οἱ δὲ ἐν ταῖς μεγίσταις δόξαις ὄντες. But differently Plat. Soph. 241 B, ψευδῆ . . . ἔστιν ἐν δόξαις τε καὶ κατὰ λόγους, ‘daring to say that falsehood exists in opinion and in words.’

ἐν ἔργῳ, Eur. I. T. 1190, οἴκουν ἐν ἔργῳ χέρνιβες ξίφος τε σόν, ‘ready for action,’ an isolated case which shifts the meaning ‘in action,’ ‘in operation,’ to ‘ready for action, use.’ But cf. Thuc. II. 89. 9 (w. art.) ‘in,’ i. e., ‘during the action’ (military) *in proelio*; cf. I. 105. 5; 107. 7; VII. 71. 3; VIII. 28. 2; 42. 3; 61. 3. But Eur. Bacch. 626, ἄπας δ’ ἐν ἔργῳ δοῦλος ἦν, ‘every slave was busied in the task,’ Thuc. IV. 131. 3, ἥδη ἐν ἔργῳ ὄντων,<sup>47</sup> ‘while they were engaged in the work,’ cf. w. art. Thuc. I. 68. 2; 120. 5; 140. Xen. Cyr. 7. 1. 27 (without art.). But freq. contrasted w. ἐν λόγῳ ‘in word and in deed’ (not much more than a tag), Plat. Apol. 40 B, Rep. 382 E (cf. 382 A without prep.); 383 A; (pl.) Gorg. 461 C; Pol. 283 E; Rep. 396 A, 563 A; Legg. 717 D, etc.

ἐν ἡδονῇ, w. dat. of person, Eur. I. T. 494, δᾶ’, εἰ’ τι δῆ σοι ταῦτ’ ἐν ἡδονῇ μαθεῖν. (Cf. καθ’ ἡδονήν, which is sometimes used with a personal construction, but usually means ‘to do something, καθ’ ἡδονή,’ cf. also πρὸς ἡδονήν.) Hdt. 4. 139, ὡς πάντα ποιήσοντι τὰ Σκύθησι ἔστι ἐν ἡδονῇ; so 7. 15, but with personal constr. Thuc. I. 99. 2; III. 9, ἐν ἡδονῇ ἔχουσι τινας ‘are delighted with them’; (w. dat.) Andoc. II. 22. 22 (w. adj.); so without modifier, Plat. ἐπινομ. 977 B; Dem. 1438. 2 prooem. 28. Cf. ἐν χάριτι, *infra*.

ἐν θοίνῃ, Plat. Legg. 649 A, τοὺς γὰρ γόγτας οὐκ ἐν θοίνῃ λέγω, ‘I do not count enchanters as a guest,’ i. e., ‘I do not take them into ac-

<sup>45</sup>Var. ἐν δόξαιν, ἐνδόξαιν, ἐνδόξαι, ἐνδόξα. Often translated *glorioso, honorifice*, but the passage is much disputed. Gildersleeve believes that the contrast with ἔργῳ must be insisted upon and translates ‘setting before his mind the glory (*eūchos*) of the games’, Fennell, ‘having set before him in anticipation glory in the games, having won it in deed.’ The Scholiast, however, makes ἐν δόξᾳ θ. εὐχος=ἐνδόξον νομίσας τὸ νικῆσαι which accords with the frequent usage of *τιθεσθαι* ἐν.

<sup>46</sup>Cf. *infra* εἶναι ἐν, γίγνεσθαι ἐν.

<sup>47</sup>Cf. *infra* εἶναι ἐν cf. Cic. ad Att. 2. 1. 5, quod eos in hoc esse moleste fert (i. e., *hoc agere, operam dare ne Clodius trib. plebis fiat. Boot.*). Cf. Hor. Ep. 1. 1. 11, *omnis in hoc sum*, cf. Sat. 1. 9. 2, *totus in illis*.

count.' Jowett well translates 'for witchcraft has no place at our board.' (Cf. for literal use, Aesch. frg. 350 ap. Plat. Rep. 383 B, *ἐν θοινῷ παρῷ*; cf. *infra*, pp. 197, 198.

ἐν θυμῷ, cf. Hom. *supra*, p. 141, Hes. Op. 297, cf. ib. 107, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.<sup>48</sup> Cf. without prep. Aesch. Pr. 706, τὸν ἔμοις λόγους, θυμῷ βάλ'; Hdt. 9. 10, οἱ δὲ φρενὶ λαβόντες.<sup>49</sup> Cf. *supra*, p. 89. εἰς θυμόν Soph. O T 975, Hdt. 7. 51, etc.

ἐν λόγῳ, Tyrt. 10. 1, οὕτ' ἐν λόγῳ ἄνδρα τιθείμην, 'make of any account,'<sup>50</sup> quoted in Plat. Legg. 660 E; cf. *infra*, p. 198 other expressions w. τιθεσθαι ἐν. Hdt. 1. 153; 3. 50, τοῦτο τὸ ἔπος ὁ μὲν πρεσβύτερος αὐτῶν ἐν οὐδενὶ λόγῳ ἐποήσατο, so 7. 14; 16 γ 2; 57. 1; cf. ποιεῖσθαι ἐν *infra*, p. 197; cf. Xen. Hell. 7. 1. 26, where it is contrasted w. περὶ παντὸς ποιουμένους; (but cf. Hdt. 1. 4, οὐδένα λόγον τινὸς ποιεῖσθαι). Hdt. 9. 70, ἐν οὐδενὶ λόγῳ ἀπώλοντο 'without regard' (Cf. later Paus. 10. 28. 4.) Plat. Rep. 550 A, ἐν σμικρῷ λόγῳ ὅντας.<sup>51</sup> But Hdt. 3. 120, Σὺ γὰρ ἐν ἀνδρῶν λόγῳ (sc. εἰ) 'reckoned as a man,' cf. *supra*, ἐν ἀνδράσιν, p. 146, cf. 3. 125, ἐν ἀνδραπόδων λόγῳ ποιεύμενος εἶχε; so 6. 19. 3; 6. 23; cf. Plat. Charm. 160 D, ἐν τῷ λόγῳ τῶν καλῶν 'in the class of the good'; Arist. Eth. N. 1131.<sup>b</sup> 20, ἐν ἀγαθοῦ γὰρ λόγῳ γίνεται τὸ ἔλαττον κακὸν πρὸς τὸ μεῖζον κακόν, 'is counted as a good.' Cf. ἐν μέρει, μοίρᾳ, τάξει, etc., c. gen. *infra*, pp. 179-182. As a familiar phrase = 'in conversation,'<sup>52</sup> Aesch. Suppl. 200, καὶ μὴ πρόλεσχος μηδ' ἐφολκός ἐν λόγῳ; cf. Cho. 679, πείθομαι γὰρ ἐν λόγῳ; cf. 613 (pl.), ἄλλαν δ' ἦν τιν' ἐν λόγοις στυγεῖν / φοινίαν Σκύλλαν, 'there was another to hate in our tale, the murderous Scylla.' Eur. I. A. 1542, ἦν τι μὴ σφαλεῖσά μον / γνώμη ταράξῃ γλῶσσαν ἐν λόγοις ἐμήν 'in the tale.'<sup>53</sup> Soph. El. 761 (idiomatic),

<sup>48</sup>Cf. R P p. 74, Porphy. v. Pythag. 40, ἐν φροντίδι θέσθαι, 'lay to heart.'

<sup>49</sup>Some MSS. (R S V) read ἐν φρενὶ.

<sup>50</sup>Cf. Flipse, diss. Leyden, 1902 *de vocis quae est λόγος significatione atque usu*, p. 46.

<sup>51</sup>Cf. Orac. ap. Schol. Theocr. 14. 48, ὑμεῖς δ' ὡς Μεγαρεῖς οὔτε τρίτοι οὔτε τέταρτοι / οὔτε δυνάσκατοι, οὕτ' ἐν λόγῳ οὕτ' ἐν ἀριθμῷ, whence the expression became proverbial. With ἐν ἀριθμῷ cf. (without prep. and nearly lit.) Hom. Od. 11. 449, δος που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ, Il. 2. 202 (prep. cpd.), οὔτε ποτ' ἐν πολέμῳ ἐναριθμοῖς οὔτ' ἐνὶ βουλῇ (sc. εἰ), also εἰς ἀριθμόν, Eur. frg. 495, El. 1054 (v. *supra*, eis, p. 88). Cf. Lat. *qui aliquo sunt numero atque honore*. Caes. B. G. 6. 13; Verg. Aen. 11. 208. Cf. further, Soph. El. 1088 usually translated 'in' or 'on one account,' but there is question about the text v. Jebb *ad loc.* L. and S. apparently misinterpret Soph. O C 569, ἐν σμικρῷ λόγῳ / παρῆκεν, 'as of small account.' λόγῳ here means rather 'speech' and the expression 'in brief words.'

<sup>52</sup>Cf. Plat. Lys. 204 A.

<sup>53</sup>Cf. Pind. Nem. IV. 94.

*τοιαῦτά σοι ταῦτ' ἔστιν, ὡς μὲν ἐν λόγῳ/ἀλγεινά, 'so far as mere narration can convey an impression.'<sup>54</sup> Soph. Ai. 1096, *τοιαῦθ' ἀμαρτάνοντιν ἐν λόγοις ἔπη* (perhaps little more than plastic).<sup>55</sup> But (colloquial) Ar. Ach. 513, *ἄταρι, φίλοι γάρ οἱ παρόντες ἐν λόγῳ*, 'Friends, (voc.) present at this discourse,' so Av. 30. In Plat. Prot. 337 B, the emphasis falls upon *ἐν λόγῳ* in contrast with the preceding clause, *εὐδοκιμεῖν μὲν γάρ ἔστι παρὰ ταῖς ψυχαῖς τῶν ἀκουόντων ἀνεύ ἀπάτης, ἐπαινεῖσθαι δὲ ἐν λόγῳ πολλάκις παρὰ δόξαν ψευδομένων* 'in word, contrary to opinion.' The contrast between 'in word' and 'in deed' is frequent (v. *ἐν ἔργῳ supra*, p. 148);<sup>56</sup> *ἐν λόγῳ* is almost technical in Plat. of the argument, Lach. 194 C *et al.* but of prose opp. to verse, Rep. 390 A, *ἐπὶ λόγῳ η ἐν ποιήσει*, cf. (pl.) Legg. 816 A; Rep. 398 D of the words fitted to certain harmonies.<sup>57</sup>*

*ἐν νόμῳ*, Pind. Isth. II. 38, *ἐν Πανελλάνων νόμῳ*, 'by the custom of,' so w. adj. modif. N. X. 28. Hdt. 1. 131, *οὐκ ἐν νόμῳ ποιευμένους*, 'considering it unlawful' (cf. *ποιεῖσθαι ἐν infra*, p. 198);<sup>58</sup> 7. 136. 1, *οὔτε γάρ σφίσι ἐν νόμῳ εἶναι προσκυνέειν*, 'it is not their custom,' etc. (Cf. *εἶναι ἐν ἔθει infra*, p. 194), cf. *κατὰ νόμον*, Hes. Th. 417; Hdt. 1. 61; 6. 52. 3; 7. 41. 1; (pl.) 4. 62; etc. But Hdt. 8. 89, *οἱ μὴ ἐν χειρῶν νόμῳ ἀπολλύμενοι*, (id. and semi-tech.) 'dying in the *mêlée*, the fight.' Aeschin. I. 5, *τοὺς ἐν χειρῶν νόμῳ τὰς πολιτείας καταλύοντας* 'by the law of force.' Cf. Ar. Pol. 1285<sup>a</sup>. 10, *ἐν χειρὸς νόμῳ (ubi v. Newman)*; Dittenb. Syll.<sup>2</sup> 95. 39, *ἐν χειρῶν νόμῳ*. Cf. *eis*, p. 91.

*ἐν οἴνῳ, οἴνοις*, 'over the wine,' Lat. *inter pocula*,<sup>59</sup> cf. also Eng. 'over the teacups,' varies between sing. and pl. with or without the art. Ar. Lys. 1227, *ἡμεῖς δ' ἐν οἴνῳ σύμποται σοφώτατοι*; Plat. Legg. 649 D, *πλὴν τῆς ἐν οἴνῳ βασάνου*; cf. 652 A; Amphis 41 K., *ἐνην ἄρ', ὡς ἔσικε, καν οἴνῳ λόγος/ἔνιοι δ' ὑδωρ πίνοντές εἰσ' ἀβέλτεροι*; cf. *ἐπ' οἴνοις* Pherecr. K. 153. 9; (pl.) Plat. Legg. 641 C (w. art.) *τὴν ἐν τοῖς οἴνοις*

<sup>54</sup>Cf. Soph. Ph. 319, with Jebb *ad loc.*

<sup>55</sup>Plat. Rep. 396 E, *ἐν πολλῷ λόγῳ* 'in a long speech.'

<sup>56</sup>Plat. (sing.) Apol. 40 B; Rep. 382 E, 383 A; (pl.) Gorg. 461 C, Polit. 283 E; Rep. 396 A; 563 A; Legg. 717 D *et al.* Com. Fr. Adesp. 389 K.

<sup>57</sup>Cf. further Timocl. 4. 7 K., *ὅ τ' ἐν λόγοισι δευτές Υπερείδης ἔχει*. Dem. 399. 184, *οἷς γάρ ἐστ' ἐν λόγοις η πολιτεία* 'rests upon,' 'depends upon'. A solitary case is Xen. Cyn. 1. 11, *ἐν λόγοις ην* usually translated *in ore omnium*, i. e., 'he was very famous' (Flipse p. 67), but some texts read *συνην* (v. Ruehl).

<sup>58</sup>But Plat. Prot. 327 C, *τῶν ἐν νόμοις καὶ ἀνθρώποις τεθραμμένων*.

<sup>59</sup>Conington ad Pers. 1. 30 cites *inter vina* Pers. 3. 100; *inter pocula*, id. 1. 30; Juv. 8. 217; *inter scyphos*, Cic. Fam. 7. 22; *in poculis*, Cic. de Sen. 14.

κοινὴν διατριβήν, so 645 C.<sup>60</sup> Cf. παρ' οὖνῳ, e. g., Soph. O T 780. Cf. ἐν τῷ πότῳ, etc., *infra*, p. 152.

ἐν ὅμμασι, ὄφθαλμοῖς, (sometimes merely plastic and pleonastic, but freq. idiomatic): ἐν ὅμμασι, Aesch. Pers. 604 (half fig. and half lit.), ἔμοὶ γάρ ἦδη πάντα μὲν φόβον πλέα/ἐν ὅμμασιν τὰνταῖα φαίνεται θεῶν (cf. ἐν ὧσι, 605); Soph. Tr. 241, τῶνδ' . . . ./. . γυναικῶν ὃν δρῆς ἐν ὅμμασιν, ‘in your sight,’ i. e., ‘in your presence,’ so 746; cf. Eur. Or. 1020; Hipp. 1265; cf. w. art. Thuc. II. 11. 7.

ἐν ὄφθαλμοῖς, Soph. Ant. 764, σὺ τ' οὐδαμὰ/τούμὸν προσόψει κρᾶτ' ἐν ὄφθαλμοῖς ὥρῶν, ‘nor shalt thou ever set eyes more upon my face,’<sup>61</sup> a Homeric phr., cf. Il. 1. 587, etc., v. *supra*, p. 136. Cf. Eur. frg. 736. 5; Xen. An. 4. 5. 29, ἔχοντες . . . τὰ τέκνα αὐτοῦ δμοῦ ἐν ὄφθαλμοῖς; Plat. Theaet. 174 C (more id., juxtaposition with παρὰ πόδας interesting), περὶ τῶν παρὰ πόδας καὶ τῶν ἐν ὄφθαλμοῖς διαλέγεσθαι; Rep. 452 D, τὸ ἐν τοῖς ὄφθαλμοῖς δὶ γελοῖον opp. to ἐν τοῖς λόγοις, ‘that which was ludicrous to the outward eye,’ in contrast with ‘reason.’ In Aristotle as a pred. adj. or adv. often=‘evident;’ cf. Ar. Pol. 1319.<sup>b</sup> 19 opp. to παρορᾶται, ἐν ὄφθαλμοῖς μᾶλλον εἶναι; Coel. 287.<sup>b</sup> 17, τῶν παρ' ἡμῖν ἐν ὄφθαλμοῖς φαινομένων; Rhet. 1384.<sup>b</sup> 1, διὰ τὸ ἐν ὄφθαλμοῖς ἀμφοτέρα; 1372<sup>a</sup>. 24, τὰ λίαν ἐν φανερῷ καὶ ἐν ὄφθαλμοῖς.<sup>62</sup> αἰδὼς ἐν ὄφθαλμοῖς is proverbial, Ar. Vesp. 447,<sup>63</sup> ἀλλὰ τούτοις γ' οὐκ ἔνι/οὐδ' ἐν ὄφθαλμοῖσιν αἰδὼς τῶν παλαιῶν ἐμβάδων; Eur. frg. 458, αἰδὼς ἐν ὄφθαλμοῖσι γίγνεται; cf. as variant Med. 219, δίκη γάρ οὐκ ἔνεστ' ἐν ὄφθαλμοῖς βροτῶν;<sup>64</sup> cf. ἐπί as variant (the earliest occurrence of the phr.) Theogn. 85; cf. further, Arist. 1384.<sup>a</sup> 35, καὶ τὰ ἐν ὄφθαλμοῖς καὶ τὰ ἐν φανερῷ μᾶλλον ὅθεν καὶ ἡ παροιμία, τὸ ἐν ὄφθαλμοῖς εἶναι αἰδῶ. Cf. εἰς, κατά, πρό (Aeschin. 2. 148, and contr. ἐξ); but cf. Ap. Rhod. 3. 93, αἰδὼς ἔσσετ' ἐν ὅμμασιν.

ἐν παραβήστῳ, ‘in a corner’ (metaph.) Dem. 715. 47 explained by λάθρᾳ closely following; v. also Hyper. frg. 53. Cf. Arist. Top.

<sup>60</sup>Different, but comparable, ἐν δεῖπνοις, Soph. O T 779 (pl. for sing.), ‘at a banquet,’ cf. Ar. Eq. 529, ἐν ξυμποσίῳ (perhaps with a touch of familiarity), Amphis 14 K. ἐν συμποσίοις; Alexis 9. K.

<sup>61</sup>V. Jebb. who compares for instrumental ἐν, Ant. 962, ἐν κερτομόνοις γλώσσαις ‘with mockeries’; 1003, ἐν χηλαῖσιν . . . φορᾶις, ‘with their talons’; 1201, ἐν νεοσπάσιν/θαλλοῖς ‘with freshly-plucked boughs.’

<sup>62</sup>Cf. later, Theocr. 4. 7; Plut. Alex. 33. 4.

<sup>63</sup>V. Starkie ad loc. who compares also the dictum Πλάτων παρεκελένετο τοῖς μαθηταῖς τρία ταῦτα ἔχειν, ἐν μὲν τῇ γνώμῃ σωφροσύνην, ἐπὶ δὲ τῆς γλώττης σιγήν, ἐπὶ δὲ τῶν ὄφθαλμῶν αἰδῶ.

<sup>64</sup>If we retain the MSS. reading which the passages above cited confirm. Nauck, however, reads ἔνεστιν ὄφθαλμοῖς.

157.<sup>a</sup> 4. Cf. later, Luc. Necyom. 480. 17, οὕτω ταπεινὸς ἔρριπτο ἐν παραβύστῳ που. Cf. Plat. Gorg. 485 D, καταδεδύκότι δὲ τὸν λοιπὸν βίον βιῶναι . . . ἐν γωνίᾳ, cf. Lysis 206 E.

ἐν πείρᾳ, cf. ἐν βασάνῳ *supra*, p. 147. Pind. Nem. III. 70, ἐν δὲ πείρᾳ τέλος / διαφαίνεται, but Xen. An. 1. 9. 1, τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, ‘to be acquainted with Cyrus.’

ἐν πολέμῳ, mainly temporal inforce, ‘at war’, ‘in the time of war,’ but it may have a fig. local meaning, often with the idea of means involved Bacchyl. V. 131, “Ἄρης/κρίνει φίλον ἐν πολέμῳ. A frequent expression, only a few cases will be noted: Plat. Lach. 179 C (contr. w. ἐν εἰρήνῃ *et saepe* v. *infra*, p. 174); 182 C; 193 A; 195 A; Menex. 234 C, τὸ ἐν πολέμῳ ἀποθνήσκειν; 242 A, τὴν πόλιν . . . ἐν πολέμῳ τοῖς Ἑλλησι κατέστησε (v. *infra*, p. 199, καθίστημι ἐν). Cf. Menander Perikeir. 165 (Capps), ὅμινω . . . ἐν πολέμῳ καθέσταμεν, ‘at war’. Cf. ἐν δαΐ ‘in war’ Aesch. Sept. 926 (slight phr.), in Hom. Il. 13. 286. ἐν δαΐ λυγρῷ, so Hes. Th. 560. Cf. ἐν μάχῃ, Xen. An. III. 2. 18; Plat. Rep. 333 E *et saepe*. Cf. ἐν φυγῇ, Plat. Lach. 182 B *et saepe*.

ἐν ποσὶ,<sup>65</sup> Pind. Pyth. VIII. 32, τὸ δ' ἐν ποσὶ μοι τράχον / ἵτω τέον χρέος,<sup>66</sup> quod praesto est vel proximum. Soph. Ant. 1327, τὰν ποσὶν κακά, ‘before our feet,’ ‘claiming our immediate attention,’ so Eur. Andr. 397; cf. Alc. 739, ἡμεῖς δέ, τοὺν ποσὶν γὰρ οἰστέον, / στείχωμεν.<sup>67</sup> Hdt. 3. 79, καὶ ἄμα ἔκτεινον . . . τὸν ἐν ποσὶ γινόμενον, ‘who was close at hand’; cf. Thuc. 3. 97; Plat. Theaet. 175 B, τὰ δ' ἐν ποσὶν ἀγνοῶν, ‘every-day matters,’ cf. Ar. Pol. 1263.<sup>a</sup> 18.<sup>68</sup>

ἐν τῷ πότῳ, like ἐν οἴνῳ *supra*, q. v. Plat. Prot. 347 C, ἀλλήλοις . . . συνεῖναι ἐν τῷ πότῳ; (pl.) Isocr. I. 32, τὰς ἐν τοῖς πότοις συνουσίας; cf. ἐν οἴνῳ Plat. Legg. 652 A. Aeschin. I. 168, ὡς ἐν τῷ πότῳ [ἡμῶν] κιθαρίσοι; II. 47 (pl. w. art.), cf. ἐν πότοις Arist Eth. N. 1114.<sup>a</sup> 6. Cf. παρὰ πότον Xen. An. 2. 3. 15; Symp. 8. 41; Epicrat. 5. 2. K.; Antiph. 124 K.

<sup>65</sup>Diels, *Vorsokr.*<sup>2</sup> p. 5. 30, τὰ ἐν ποσὶν, ‘things at your feet,’ nearly or quite literal. (To Thales who had fallen into a pit while looking at the stars: σὺ γάρ, ὦ Θαλῆ, τὰ ἐν ποσὶν οὐ δυνάμενος ἰδεῖν τὰ ἐπὶ τοῦ οὐρανοῦ οἴει γνώσεσθαι;).

<sup>66</sup>v. Gildersleeve ad loc. ἐν ποσὶ, ‘on my path,’ as ἔμποδῶν ‘in my way’; ἐν is more forcible than παρά (cf. τὸ πάρα ποδός. Pyth. III. 60; X. 62), πρό (Is. VII. 13), or πρός. Cf. also παρχειρός, Bacchyl. XIII. 10, v. Jebb. ad loc.

<sup>67</sup>Cf. Ap. Rhod. 3. 314, ἀ δ' ἐν ποσὶν ὑμῖν ὅρωρεν, ‘the obstacles which have arisen in your path’; so ib. 835; cf. Anth. P. 5. 30. 4.

<sup>68</sup>For expression ‘every-day matters,’ cf. Arist. Eth. N. 1096.<sup>a</sup> 3, ἐν τοῖς ἐγκυκλίοις εἴρηται, ‘in every-day discussions or writings,’ cf. Ar. *de Caelo* 279.<sup>a</sup> 30, ἐν τοῖς ἐγκυκλίοις φιλοσοφήμασι.

ἐν προμάχοισι, Hom. phr. v. *supra*, p. 137, Tyrt. 8. 30, καλὸς δ' ἐν προμάχοισι πεσών. Cf. ἐν πρώτοις in Homer, v. p. 137.

ἐν στόμασι, Theogn. 240, πολλῶν κείμενος ἐν στόμασιν; Hdt. 3. 157, πάντες Ζωπυρον εἶχον ἐν στόμασι αἰνέοντες, so 6. 136 (of blame). Cf. ἀνὰ στόμα, διὰ στόμα, στόματος, γλώσσης ἔχειν. Different is Ar. Ach. 198, καν τῷ στόματι λέγουσι,<sup>69</sup> on my palate.'

ἐν τάφοις, Aesch. Eum. 767, αὐτοὶ γάρ ἡμεῖς ὄντες ἐν τάφοις τότε 'though dead and buried' (slightly idiomatic). Cf. Sept. 818, ἔξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθόνα.

ἐν τιμῇ, (idiom. force very slight, if felt at all), Aesch. Pers. 166, ἐν τιμῇ σέβειν is a little plastic; cf. (w. adj.) Plat. Legg. 647 A (cf. w. adj. Hom. Il. 9. 319, ἐν δὲ ἵη τιμῇ ἡμὲν κακὸς ἥδε καὶ ἐσθλός.) Soph. frg. 751 (pl.); Hdt. 1. 134, ἐν τιμῇ ἄγεσθαι; so 2. 83; cf. Plat. Rep. 538 E, ἀ μάλιστα ἥγεν ἐν τιμῇ. Hdt. 3. 3, Κύρος ἐν ἀτιμῃ ἔχει, τὴν δὲ ἀπ' Λγύπτου ἐπίκτητον ἐν τιμῇ τίθεται (for ἐν ἀτιμῃ cf. Xen. Mem. 1. 2. 51,) cf. An. 2. 5. 38, (w. adj.), cf. Dem. 1400. 36. Cf. Philemon, 199 K., βούλον γονεῖς πρώτιστον ἐν τιμαῖς ἔχειν. Cf. ἔχειν ἐν, εἶναι ἐν w. abstractions, pp. 193 ff., 197 f. Cf. tech. phr. p. 167 for *οἱ ἐν τιμαῖς*.

ἐν τρόποις c. gen. Aesch. Eum. 441, ἐν τρόποις Ἰξίονος 'in the manner of,' i. e., 'like,' so Ag. 918, γυναικὸς ἐν τρόποις; cf. (sing.) Plat. Legg. 807 A, ἐν τρόπῳ βοσκήματος ἔκαστον πιαινόμενον. Cf. adv. acc. c. gen. Aesch. Ag. 390, κακοῦ δὲ χαλκοῦ τρόπον. But ἐν τῷ ἑαυτῶν τρόπῳ Thuc. 7. 67 and ἐν οἷῳ τρόπῳ κατέστη id. 1. 97 are not idiomatic.

ἐν φάει, lit. in Hom. 'in the daylight,' Il. 17. 647; Od. 21. 429, etc., v. *supra*, p. 140. Cf. *εἰς φάος*, p. 90, ἐν φάει, Pind. Nem. IV. 38, 'in broad day'; frg. 203 (Schroeder). Aesch. Cho. 62, ῥοπὴ δ' ἐπισκοπεῖ δίκας/ταχεῖα τοὺς μὲν ἐν φάει opp. to τὰ δ' ἐν μεταχυμίῳ σκότου.<sup>70</sup> Eur. H. F. 517, εἴ μή γ' ὄνειρον ἐν φάει τι λεύσσομεν, cf. frg. 534, τὸ μὲν γάρ ἐν φῷ, τὸ δὲ κατὰ σκότος κακόν. Eur. Hec. 167, οὐκέτι μοι βίος/ἀγαστὸς ἐν φάει, pleonastic and transitional to the fig. use for life itself freq. in the drama, so id. Phoen. 1281, οὐμὸς ἐν φάει βίος. 'In the light' in the sense of 'in life,' usually = 'alive': Soph. Ph. 415,

<sup>69</sup>v. Schol. ἐν τῷ ἡμετέρῳ στόματι, γενσαμένων ἡμῶν, μόνον οὐχὶ φωνὴν ἀφιᾶσιν, cf. Schömann, *Opusc.* IV. pp. 180, 181; Sobol. *Praepl.* p. 15; Edd. Merry, Rennie, Starkie. The second interpret. given by the Schol. cannot be right.

<sup>70</sup>Cf. ἐν σκότῳ as contrasting phr. recurring frequently without art. (lit. but slightly familiar), Aesch. Cho. 285, ὥρῶντα λαμπρὸν ἐν σκότῳ, Soph. O T 1273, Ant. 494, Eur. Rhes. 571, Ar. Ach. 1169, Pax 691 (quite lit.); Lys. 72; Xen. Hell. 4. 5. 4; Cyr. 1. 6. 40; 2. 1. 25, ὥσπερ ἐν σκότει ὄντες; Plat. Phaed. 99 B, ψηλαφῶντες . . . ὥσπερ ἐν σκότει (cf. Ar. Pax 691 *supra*); Dem. 1396. 24, ἐν σκότει καὶ πολλῇ δυσκλείᾳ.

ὡς μηκέτ' ὅντα κεῖνον ἐν φάει νόει, cf. 1212; Eur. Hec. 415, ὡς θύγατερ, ἡμεῖς δὲ ἐν φάει δονλένσομεν; (c. Δίος, Hec. 707, οὐκέτ' ὅντα Δίος ἐν φάει); 1214; Hel. 530<sup>71</sup>; El. 1145; Suppl. 200; Ion 726; Phoen. 1339.

ἐν χάριτι, cf. ἐν ἥδονῃ *supra*, p. 148; εἰς, p. 128; Xen. Oec. VIII. 10, καὶ ἐμοὶ, ἔαν τι αἰτῶ, ἐν χάριτι διδόναι ‘for my gratification’; cf. Plat. Phaed. 115 B, ὅτι ἄν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῦμεν; . . . καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἄπτ’ ἀν ποιῆτε; cf. further, Theocr. 5. 69, μήτ’ ἐμὲ, Μόρσων/ἐν χ. κρίνεις, ‘do not decide from partisanship to me.’ But Plat. Legg. 796 B (pl.), ἐν χάρισιν παραλαμβάνειν, ‘gratefully.’

ἐν χειρὶ, χειροῖν, χερσὶ: a. ‘to have a matter in hand,’ i. e., ‘to be engaged in’ (like διὰ χειρὸς ἔχειν *supra*, cf. εἰς, p. 92). Sing., dual, and pl. all occur in this use. Soph. Ant. 1345, πάντα γάρ/λέχρια τὰν χειροῖν.<sup>72</sup> Hdt. 1. 35, ἔχοντος δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, so 7. 5, τά περ ἐν χεροῖ ἔχεις. An interesting case is Dem. 303. 226, ἔτι μεμνημένων ὑμῶν καὶ μόνον οὐκ ἐν ταῖς χερσὶν ἔκαστ’ ἔχόντων. Cf. Dion. H. de Thuc. 1; id. 8. 87, τὸν ἐν χεροῖν ὅντα πόλεμον, cf. Eng. ‘they have a war on their hands’; ib. 21, ὁ ἐν χερσὶ περιτελχισμός. So (sing.) Plat. Theaet. 172 E, ἐν χειρὶ τινα δίκην ἔχοντα. Cf. Eng. id. ‘I have a trial on hand,’ ‘I have a great deal on hand,’ but Eng. ‘to be on hand,’ i. e., at a given time or place, has no parallel in Greek. Cf. Plut. Alex. 13. b. Of a battle, ‘hand to hand,’ ‘in close combat,’ Lat. *cominus* (cf. ἐς χεῖρας ἐλθεῖν, etc., *supra*, p. 91). Thuc. IV. 43. 2, καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν χερσὶ πᾶσα, so 43. 4; cf. 57. 3, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν ‘as many as had not fallen in battle’, implying a hand to hand conflict; 96. 3; cf. III. 66; V. 3. 2; 10. 10; 72. 3 c. dat. ἐν χερσὶ τινι; VII. 5. 2; Xen. Hell. 4. 6. 11 c. gen. c. But Eur. El. 610 (w. art. and possess.), ἐν χειρὶ τῇ σῇ πάντῃ ἔχεις ‘in your hand,’ i. e., ‘in your power’;<sup>73</sup> but El. 506 merely lit. and local, ὅν ποτ’ ἐν χειροῖν ἔχων/ἀνόνητ’ ἔθρεψας; while Suppl. 69 also lit. is a Homericism, οἴκτρα δὲ πάσχοντος ἰκετεύω/τὸν ἐμὸν παῖδα τάλαν’ ἐν χερὶ θεῖναι (cf. *supra*, p. 137f.); cf. Soph. O C 1699, δόπτε γε καὶ τὸν ἐν χειροῖν

<sup>71</sup>Pearson thinks the expression too pleonastic if thus interpreted, and suggests that ἐν φάει may go with φησι and = *palam*, but the usual translation seems preferable.

<sup>72</sup>Frequently translated ‘everything I am engaged in,’ i. e., all my life, ‘has turned out wrong’, but Jebb sees a dramatic blending of the literal with the figurative sense, ‘all is amiss with that which I handle,’ as Creon still touches the corpse of Haemon, a visible proof of the truth of the wider fig. meaning.

<sup>73</sup>Cf. Lat. Plaut. Trin. 104, *est mihi in manu*, ‘it is in my power.’ Merc. 628, *tibi in manu quod credas: ego quod dicam, id mihi in manu*, but in Latin this phrase may have a technical association.

κατεῖχον ‘I held him in my embrace.’ Eur. Ion 631, οὐ φιλῶ ψόγους κλύειν / ἐν χερσὶ σώζων ὅλβον (not quite lit.). Soph. frg. 808, ὄργὴ γέροντος, ὥστε μαθακή κοπὶς / ἐν χειρὶ θήγει, ἐν τάχει δ’ ἀμβλύνεται.<sup>74</sup>

ἐν χρείᾳ, usually c. gen. Aesch. Sept. 506, θέλων / ἔξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης, ‘right willing he to question destiny in fortune’s trial.’ Soph. Ai. 963, θαυόντ’ ἀνοιμώξειαν ἐν χρείᾳ δορός ‘in the need or stress of war,’ cf. Plat. Legg. 706 C, but of need in a different sense, Soph. Ph. 1004, ἐν χρείᾳ φίλης νευρᾶς,<sup>75</sup> i. e., ‘lacking his bow.’ Critias El. 1. 8 (Anth. Lyr. p. 134) ἐν τινι χρείᾳ ‘in some need.’ Isocr. X. 55, τῶν μὲν γάρ ἄλλων, ὡν ἀν ἐν χρείᾳ γενώμεθα. Xen. Mem. 1. 6. 8, ἀ οὐ μόνον ἐν χρείᾳ ὄντα εὐφραίνει (absol. without modifier here and below Dem. 141. 37); also, in need of some one or something, Plat. Rep. 566 E; ib. 372 A; Legg. 630 E; (rare use of pl. in this sense) Rep. 373 D, ιατρῶν ἐν χρείαις ἐσόμεθα; Dem. 141. 37, ἐρῶ δ’ ὑπὲρ τῶν ἐν χρείᾳ δοκούντων εἶναι πρότερον; 166. 1; cf. 142. 42, τοῖς δ’ ἐν ἐνδείᾳ. Cf. also Ar. Pol. 1258<sup>a</sup>. 15; Eth. N. 1133<sup>b</sup>. 7. But χρείᾳ has a different force in Plat. Phaed. 87 C, ἴμαριον ἐν χρείᾳ τε ὄντος καὶ φορουμένου, ‘in use,’ cf. in pl. Soph. Frg. 742, λάμπει γάρ ἐν χρείαισιν ὥσπερ . . . χαλκός ‘is made bright by constant use’; cf. (w. art.) Plat. Legg. 652 A. Cf. *εἰς*, p. 123.

ἐν χώρᾳ, local but idiomatic:

Bacchyl. V. 80, στᾶθι τ’ ἐν χώρᾳ, ‘stay where thou art,’ similar to Il. 23. 349, ἐνὶ χώρῃ ἔσετ’, ‘he sat down in his place’ (v. *supra*, p. 138); cf. (without prep.) Aesch. Ag. 78, “Ἄρης δ’ οὐν ἐνὶ χώρᾳ, ‘and Ares is not in his place’.<sup>76</sup> Xen. Hell. 4. 2. 20, ἐν χώρᾳ ἐπιπτον ἐκατέρων, ‘they fell fighting at their posts,’ semi-tech. military term, cf. ἐν τάξει; ib. 8. 39, Cyr. 7. 1. 23, ἀλλ’ αὐτοῦ ἐν χώρᾳ στραφῆναι, ‘gave them a signal not to advance further, but to turn there where they were’; cf. pl. w. art. An. 4. 8. 15. Cf. κατὰ χώραν μένειν Thuc. 3. 22. 6; 4. 26. 1 *et al.* Cf. ἐν ταύτῳ *infra*, p. 160. Cf. *ἄς*, p. 92.

ἐν ψήφῳ λέγειν, lit. ‘to reckon by the pebble,’ i. e., ‘count up accurately,’ Lat. *ad calculum recensere*, semi-tech. Aesch. Ag. 570; cf. Ar.

<sup>74</sup>It may be questioned how far the antithesis with the adverbial *ἐν τάχει* should be insisted upon here.

<sup>75</sup>Jebb notes this use of the prep. as the *ἐν* of circumstance, denoting the condition in which one is, cf. Soph. O T 1112, *ἐν . . . γήρᾳ*; Ph. 185, *ἐν τ’ ὁδίναις ὁμοῖ/λιμῷ τ’*; Ai. 1017, *ἐν γήρᾳ βαρύς* and many others.

<sup>76</sup>So the MSS. Weil following an emendation of O. Gilbert reads “Ἄρεως δ’ οὐκ ἐν χώρᾳ; the text is extremely doubtful and nearly every editor has a different emendation.

Vesp. 656 dat. pl. without prep.<sup>77</sup> Cf. Eur. Rhes. 309, ἐν ψήφου λόγῳ / θέσθαι (cf. other phr. θέσθαι ἐν λόγῳ c. gen. v. *supra*, p. 149).

b. With adjectives:

ἐν ἀφθόνοις, Xen. An. III. 2. 25, ἐν ἀφθόνοις βιοτεύειν ‘to live in plenty’, (cf. Eng. id. ‘to live in clover’); cf. IV. 5. 29, ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις (v. *sub πᾶς*); (compar.) V. 1. 10, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλευσόμεθα; Dem. 312. 256, ἐν ἀφθόνοις τραφεῖς; (for an expression of similar meaning, cf. ημεῖς οὐκ ἐν χλιδῷ τεθράμμεθα, Xen. Cyr. 4. 5. 54.) cf. *els*, p. 109.

ἐν δυνατῷ, cf. κατά, *els* p. 113, ἐκ p. 75; Pind. Py. IV. 92, ὅφρα τις τῶν ἐν δυνατῷ φιλοτάτων ἐπιψάνειν ἔραται, ‘within their power’; Dem. 1464. 7, μᾶλλον δ' οὐδὲν ἐν δυνατῷ.

ἐν καθαρῷ, καθαροῖς, varies from the mere omission of a noun like τόπω or χώρω to a well-defined idiom. Pind. Ol. X. (XI.) 46, ἐν καθαρῷ of a space clear of trees. *in patenti loco*, like the Homeric usage, Il. 8. 491=10. 199, cf. 23. 61, v. *supra*, p. 138. But Soph. O C 1575(id.), ἐν καθαρῷ βῆναι ‘to leave the way clear’;<sup>78</sup> Ar. Eccl. 320, ἐν καθαρῷ (sc. τόπῳ). In Plat. Rep. 520 D, *οἰκεῖν* ἐν τῷ καθαρῷ refers to the region of the Ideas.<sup>79</sup> Cf. use with nouns, Pind. Ol. VI. 23, κελεύθῳ τ' ἐν καθαρᾷ/βάσομεν ὄκχον ‘on an open road’; Plat. Phaedr. 239 C, ἐν ἡλίῳ καθαρῷ ‘in the open sun,’ opp. to σκιᾷ; cf. Theocr. 26. 5, ἐν καθαρῷ λειμῶνι; cf. w. διά Hdt. 1. 202, etc., v. *supra*, p. 19. Plural: Plat. Legg. 910 A, ἐν τῃ καθαροῖς ἰδρυομένοις, etc., (v. Stallb. either a. = ἐν καθαρῷ or b. = ἐν τῃ καθαροῖς τόποις καὶ ἐν ἀνορίοις, h. e. *omnibus locis promiscue, nullo facto discrimine*. Stallb. prefers b). Cf. further ἐν ὑπαίθρῳ v. *infra*.

ἐν μέσῳ, μέσοις, etc., frequent in various uses, often merely lit. and spatial, but also idiomatic, temporal, and adverbial. 1. For purposes of comparison, the following literal, spatial uses are noted: a). In agreement with a noun, Soph. Tr. 803, ἐν μέσῳ σκάφει; 918 (pl.); 423, ἐν μέσῃ . . . ἀγορᾳ; also freq. w. art. Xen. An. 2. 1. 11, etc.; Plat. Phaed. 108 E, ἐν μέσῳ τῷ οὐρανῷ, cf. 109 C, etc., etc. b.) c. gen. Pind. Nem. V. 23, ἐν μέσαις . . . Μοισᾶν; Aesch. Cho. 145, ταῦτ' ἐν μέσῳ τιθημι τῆς κακῆς ἀρᾶς;<sup>80</sup> Eur. Hec. 1150; Phoen. 583;

<sup>77</sup>L. and S. give it the same meaning, but cf. comment on the passage *sub ἀπὸ χειρός supra*, p. 39, n. 14.

<sup>78</sup>v. Jebb. *ad loc.* ἐν καθαρῷ virtually = ἐκποδῶν.

<sup>79</sup>v. Adam *ad loc.*

<sup>80</sup>L. and S., ‘interpose as a parenthesis,’ but the accompanying text is corrupt, and the line is endlessly debated.

frg. 307. 2 (pl.);<sup>81</sup> Ar. Av. 187, cf. 1005; Hdt. 1. 181 (*bis*); Isocr. IV. 42; Xen. An. 3. 1. 2; Plat. Hipparch. 228 D, 229 A; Rep. 427 C, etc., etc. In the middle contrasted w. the end (sc. δακτύλου) Rep. 523 D, E; cf. Legg. 745 B; ἐπι. 991 A; midway in a class of things, Plat. Phileb. 35 F, 36 A, etc.; in the middle between two things, Eur. frg. 451, ἐν μέσῳ τοῦ οὐρανοῦ τε καὶ χθονὸς; Hdt. 3. 11 (of the space between the two camps); 4. 73; Xen. An. 2. 2. 3 (of a space between two groups of persons); 2. 4. 17, 21 'between' two places; 5. 2. 27; 6. 4. 3 (w. κεῖται lit. 'is situated' with no such connotation as w. κεῖται below An. 3. 1. 21, etc.); Plat. Phaed. 102 C, ἐν μέσῳ ὡν ἀμφοτέρων, so Rep. 359 A; Parmen. 149 A; in the middle between two persons, Euthyd. 271 A, ἐν μέσῳ δ' ὑμῶν, 'between you' (slightly id.), so 274 C; between two things, Rep. 547 D; 583 C; Tim. 32 B; 35 A (*bis*); Dem. 69. 14, etc.; in the middle as compared with the beginning and the end, often absol. Theogn. 3, πρῶτόν τε καὶ ὕστατον ἐν τε μέσσοισιν 'I will sing of thee, first, last, and in the middle'; Soph. O C 583 (slight phr.), τὰ λοισθί' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ / ἡ λῆστιν ἵσχεις ἢ δι' οἰδενὸς ποιεῖ. (Cf. Xen. Cyr. 2. 2. 3, οἱ ἐν μέσῳ, local and lit.); similarly of a middle class, Eur. Suppl. 244 (phr.), τριῶν δὲ μοιρῶν ἡ 'ν μέσῳ σώζει πόλεις; Plat. Rep. 572 E (phr.), ταῖς ἐν μέσῳ ταύταις ἐπιθυμίαις 'these moderate desires'; (lit. local use Hdt. 2. 126; Xen. An. 1. 7. 6; Cyr. 7. 5. 5; cf. Plat. Rep. 587 C; Tim. 53 E).

2. Metaph. c. dat. of two persons only: Eur. Her. 184, ημῖν δὲ καὶ τῷδ' οἰδέν ἔστιν ἐν μέσῳ<sup>82</sup> (idiomatic), cf. Eng. 'there is nothing between us', in the sense 'we have nothing to do with each other'; so Ion 1284, τι δ' ἔστι Φοίβῳ σοὶ τε κοινὸν ἐν μέσῳ (note pleonastic κοινόν). Cf. w. εἰς Tro. 54, φέρω δὲ σοὶ / κοινὸς ἐμαυτῇ τ' εἰς μέσον λόγους; ἐς μέσον applied to two persons only goes back to Hom. Il. 23. 574, v. p. 84, where, however, there is the added thought of the impartial judge standing in the midst, ἐς μέσον ἀμφοτέροις=impartially').

3. Absol. usually more or less idiomatic: a. In the middle or midst as of a company, 'to speak in the midst' or 'stand in the midst to speak,' a frequent phr. from Homer on, cf. also εἰς: Pind. Py. IX. 119 (pl.); cf. Is. VIII. 32, etc. Eur. Hec. 531, κάγῳ καταστὰς εἴπον ἐν

<sup>81</sup>Cf. (w. gen. implied), Eur. frg. 385. 4, ἐν μέσῳ (the middle of the circle of the letter Θ), and 6, ἐν μέσαις (of the horizontal line between the two perpendiculars of the letter Η); μέσῳ and μέσαις here keep the natural distinction of the gender and number of their antecedent nouns, but this is not always maintained.

<sup>82</sup>v. Pearson *ad loc.* Murray alone of recent editors retains ἐν μέραι of Laurentian and Palatine MSS. Comparison with Ion 1284 favors ἐν μέσῳ.

μέσοις τάδε, so I. A. 1563 (sing. w. no apparent distinction); cf. Hel. 944<sup>83</sup>, οἰκτρὸν μὲν οἱ παρόντες ἐν μέσῳ λόγοι, 'pitemous are the words just spoken in our midst'; cf. εἰς μέσον Suppl. 439, Hel. 1542 v. *supra*, p. 93. Cf. also ἐκ μέσου, Eur. El. 797, v. p. 55. b. Absolutely, 'in the midst' or 'in the middle,' Xenophan. 1. 7 (pl.), so Pind. Py. IV. 224; Soph. El. 733 (sing.). But in Thuc. V. 59. 3 almost technical as a military term, ἐν μέσῳ δὲ ἀπειλημμένοι ἤσαν οἱ Ἀργεῖοι, 'the Argives were now surrounded by their enemies'; cf. Dem. 69. 14, ἐν μέσῳ ληφθεῖς c. gen. This sometimes becomes = 'between,' Xen. Hell. 4. 3. 17, ὡς δὲ τριῶν ἔτι πλέθρων ἐν μέσσῳ ὅντων, 'there were three plethra between them,' i. e., 'when they were still three plethra distant from each other'; id. 7. 2. 10 (sc. αὐτοὺς) ἐν μέσῳ εἶχον 'they had them in their midst'; but simply, 'in the middle' compared with 'above and below' or 'in front and in the rear', Mem. III. 1. 7, 8, 9; cf. Plat. Rep. 584 D; Xen. An. 2. 4. 22, τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας; as technical military designation of the centre of the line of march, Xen. An. 3. 3. 6 (cf. Mem. 3. 1. 8), but c. gen. An. 4. 3. 15; absol. Plat. Soph. 246 C; Phaed. 97 E (*bis*); Rep. 531 A; 620 B (pl.); Tim. 62 D; Critias 116 C; Legg. 893 C, etc.<sup>84</sup> But Rep. 558 A, ἀναστρεφομένων ἐν μέσῳ 'walk about in the midst,' i. e., 'on the streets,' 'in public'; cf. w. same verb, Xen. Hell. 6. 4. 16, ἐν τῷ φανερῷ ἀναστρεφομένους. c. = 'intervening,' ἐν μέσῳ a real phr. in this use: Soph. El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους, 'the intervening story'; cf. Eur. Med. 819, περισσοὶ πάντες οὖν μέσῳ λόγοι; cf. Eur. Hel. 630, πολλοὺς δ' ἐν μέσῳ λόγους ἔχων / οὐκ οἶδ' ὅποιον πρῶτον ἄρξωμαι τὰ νῦν, 'having a long story to tell of what has happened in the time between';<sup>85</sup> of intervening time, Aesch. Suppl. 735, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου; Eur. H. F. 94, ὁ δ' ἐν μέσῳ χρόνος, so Ion 1393; Phoen. 589; cf. Or. 16, τὰς γὰρ ἐν μέσῳ σιγῶ τύχας; Dem. 299. 215, τὰν μέσῳ παραλείπω; 995. 4; cf. the elliptical phr. Aeschin. 3. 71, νῦξ ἐν μέσῳ, 'night intervened.' d. Of setting something up in the midst as a prize, developed from a half technical usage in Homer, Il. 18. 507 (pl.) pp. 10, 138. Cf. εἰς μέσον, 23. 704, v. *supra*, pp. 10, 84, 94; Theogn. 994, εἰ θεῖς . . . / ἀθλον δ' ἐν μέσσῳ; frg. Anth. Lyr. (Bergk-Hiller) p. 307. 36, οὐ γὰρ ἐν μέσοισι κεῖται δῶρα δυσμάχητα Μοισᾶν/τῷ πιτυχόντι φέρειν. Bacchyl. XIV. 53, ἀλλ' ἐν μέσῳ κεῖται κιχεῖν/πᾶσιν ἀνθρώποις Δίκαν ιθεῖαν, 'it is

<sup>83</sup>v. Pearson *ad loc.* Hel. 630 may partake of this meaning applied to two persons only, 'having much to say in your presence,' but v. *infra sub. c.*

<sup>84</sup>Cf. Antiphanes 13 K., ἀνὰ μέσον (Kock: ἀντὶ τοῦ ἐν μέσῳ).

<sup>85</sup>But v. *supra*, Pearson *ad Hel.* 944.

open to all men,' like a prize proposed in a competition for which all may enter.<sup>86</sup> Xen. An. 3. 1. 21, *ἐν μέσῳ γάρ ηδη κεῖται ταῦτα τὰ ἀγαθά* ἄθλα ἐπότεροι ἀν ήμῶν ἀνδρες ἀμείνονες ὡσιν; Dem. 41. 5, ὅτι ταῦτα μέν *ἐστιν ἅπαντα τὰ χωρὶ* ἄθλα τοῦ πολέμου κείμεν' *ἐν μέσῳ*.<sup>87</sup> Probably associated with this and certainly with the idea of the middle is the conception of the impartial judge standing as umpire, Soph. Tr. 516, *μόνα δ' εὐλεκτρος* *ἐν μέσῳ Κύπρις ράβδονόμει* ξυνοῦσα (cf. *supra*, *εἰς μέσον*, II. 23. 574); Ar. Pax 1118, *κεῖται ἐν μέσῳ* really means 'they are open to everybody,' 'everybody has an equal right to them' and is doubtless a reminiscence of the same Homeric custom and phrase.<sup>88</sup> Cf. *ἐν κουφῷ πᾶσι κεῖσθαι*, *infra*, p. 189.

4. Of time, Xen. Cyr. 5. 3. 52, *ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν*, 'mid-night'; Oec. 16. 14, *ἐν μέσῳ τῷ θέρετ καὶ ἐν μέσῃ τῇ ἡμέρᾳ*, 'in mid-summer and in mid-day.'

5. Adv. phrase *ἐν μέσῳ εἶναι τίνος* 'to stand in the way of something,' very idiomatic. Xen. Cyr. 5. 2. 26, *τι δ'*, *ἔφη*, *ἐν μέσῳ ἐστὶ τοῦ συμμεῖξαι*; Dem. 682. 183, *οὐδὲν ἀν ἦν ἐν μέσῳ πολεμεῖν ἡμᾶς πρὸς Καρδιανούς*.<sup>89</sup> Cf. *ἐκ μέσου*. Cf. as allied phr., *ἐν τῷ μεταξύ*, Plat. Tim. 66 E; Dem. 1392. 13; cf. Isocr. IV. 70.

*ἐν παντὶ, πᾶσι, etc.*: *ἐν παντὶ εἶναι*, Xen. Hell. 5. 4. 29, *ἐν παντὶ ἥσαν μή*, 'they were in extreme fear lest'; Plat. Symp. 194 A, *εὗ καὶ μάλ'* ἀν φοβοῦσι καὶ *ἐν παντὶ εἴης*; Euthyd. 301 A, *κάγω ἐν παντὶ ἐγενόμην ὑπὸ ἀπορίας*, 'I was at my wits' end'; cf. c. gen. Thuc. VII. 55. 1, *ἐν παντὶ δὴ ἀθυμίας ἥσαν*, 'they were in utter despair'; Plat. Rep. 579 B (cf. 579 A), *ἐν παντὶ κακοῦ (ἀν) εἴη* 'in utterly evil plight,' so Aeschin. I. 62. Cf. *εἶναι, γίγνεσθαι* *ἐν infra*. Different, but with slight id. tinge is Xen. Cyr. 1. 6. 27, *ἐν παντὶ πλεονέκτην τῶν πολεμίων* 'in everything'; ib. 2. 2. 22, *ὅς ἐν παντὶ μαστεύει πλέον ἔχειν*; cf. 7. 5. 61 al.

*ἐν πᾶσι*: cf. Hom. Od. 2. 194; 16. 378 *supra*, p. 139 'among all,' Hdt. 7. 8, *ἴνα γνώμας τε πύθηται σφεων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει*; Xen. Cyr. 4. 5. 18; Dem. 983, 59; 991. 22.<sup>90</sup> Cf. Plat. Rep. 500 D,

<sup>86</sup>v. Jebb *ad loc.*

<sup>87</sup>But *κεῖται ἐν μέσῳ* Aeschin. III. 248 has not this meaning.

<sup>88</sup>Cf. Ter. Phorm. Prol. 16, *in medio omnibus / palmam esse positam qui artem tractant musicam*. Cf. Alciphron Ep. II. 3, *ἐν μέσῳ κείσται*.

<sup>89</sup>L. and S. cite in this connection Theocr. 21. 17, *οὐδεὶς δὲ ἐν μέσῳ γείτων πέλεν*, but it seems unnecessary to give it so colloquial a turn. Cholmeley, 'there was no neighbor at hand,' v. *ad loc.*

<sup>90</sup>Cf. *ἐν πρώτοις, προμάχοισι* and other phr. in which *ἐν* = 'among.' But Dem. 302. 221, *διὰ ταῦτ' ἐν πᾶσιν ἐμαυτὸν ἔταπτον* 'in all respects.'

διαβολὴ δ' ἐν πᾶσι πολλῇ, 'but there is plenty of slander everywhere.'

There is probably some idiomatic feeling in such phrases as ἐν πᾶσιν ἀφθόνοις, 'in all sorts of comforts,' Xen. An. 4. 5. 29; so freq. Plat. Gorg. 523 B, ἐν πάσῃ εὐδαιμονίᾳ, etc. Cf. Xen. Hell. 6. 2. 24, ἐν πάσῃ ἀθυμίᾳ, etc. Cf. ἐν πᾶσιν ἀγαθοῖς, i. e., 'flourishing', Pherecr. 108. 2 Κ., and the play on this familiar phr. in Ar. Vesp. 709, ἔξω ἐν πᾶσι λαγώσις,<sup>91</sup> 'on nothing but hare's meat,' which is again parodied in Ach. 1026, ἐν πᾶσι βολίτοις.

ἐν πρώτοις, 'among the foremost,' 'the first,' goes back to Hom. v. *supra*, p. 137, but later loses the military association usual in Homer. Aesch. Pers. 443, πίστιν ἐν πρώτοις ἀεί; Soph. El. 27, καύτὸς ἐν πρώτοις ἔπει; but easily, like Lat. *in primis, imprimis*, comes to mean 'above all,' 'especially,' 'greatly,' cf. Hdt. 8. 69; Plat. Rep. 522 C, ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη μαθάνειν, 'which every one must learn among the first things' (Jowett: 'among the elements of an education'); Legg. 753 C, τὰ δὲ τῶν πινακίων κριθέντα ἐν πρώτοις; 892 B, ὅντα ἐν πρώτοις, C, ψυχὴ δ' ἐν πρώτοις γεγενημένη; Isae. VII. 40 (*bis*); Aeschin. 1. 4, ἀ μέλλω ἐν πρώτοις λέγειν, =*in principio*. Cf. ἐν τοῖς πρώτοις Thuc. I. 6. 3; VII. 19. 4; VIII. 89. 2, etc., v. *infra*, p. 204. Cf. ἐν ὑστάτοις.

ἐν ὑστάτοις, 'among the last,' Soph. Tr. 315, ἵσως/γέννημα τῶν ἐκεῖθεν οὐκ ἐν ὑστάτοις, cf. Eur. Ion 1115, μεθέξεις δ' οὐκ ἐν ὑστάτοις κακοῦ, where ὑστάτοις is probably masc. not neut; cf. Eur. I. A. 1126, καν ὑστάτοισι κάν μέσοισι πανταχοῦ; cf. w. art. Ar. Ran. 908, ἐν τοῖσιν ὑστάτοις φράσω. Plat. Rep. 620 C, ἐν ὑστάτοις,<sup>92</sup> cf. 619 E, ἐν τελευταῖσι.

ἐν φίλοισι, Eur. Alc. 630, οὔτ' ἐν φίλοισι (neut.) σήν παρουσίαν λέγω,<sup>93</sup> 'I do not count your presence as a friendly act.' Cf. phr. w. τιθέναι ἐν, etc., *infra*, p. 198.

### c. Pronominal:

ἐν ταύτῳ, Xenophan. 15. 1 (Diels, *Vorsokr.*<sup>2</sup> p. 50), αἰεὶ δ' ἐν ταύτῳ μίμει κινέμενος οὐδέν, 'abides in the same place,' so frequently from this time on. Cf. ἐν χώρᾳ, and κατὰ χώραν μένειν, also εἰς ταύτον, ταύτο. Epicharm. 2. 9 (Diels *l. c.* p. 90) Soph. Frg. 102. 3 (Nauck), οὐ γάρ ποτ' αὐτῶν οὐδέν ἐν ταύτῳ μένει; Eur. Ion 969; Hel. 1026; Tro. 350; Ar. Av. 170; Vesp. 969; Hdt. 1. 5, τὴν ἀνθρωπητὴν . . . εὐδαιμονίην

<sup>91</sup>v. Starkie: this is a παρ' ὑπόνοιαν for ἐν πᾶσιν ἀγαθοῖς, as ἐν denoting a state or condition is generally used only with abstract substantives. Sobol. *Praep.* p. 23.

<sup>92</sup>L. and S. cite this as an adv. use meaning 'at last,' but 'among the last' is here also the more natural interpretation.

<sup>93</sup>F. G. Schmidt's emendation to νέμω adopted by Nauck in Teubner ed. seems quite unnecessary in view of the many cases of λέγω ἐν in this meaning.

οὐδαμὰ ἐν τῷντῷ μένουσαν; Thuc. VII. 49. 3. Cf., but not w. μένειν, Thuc. IV. 35. 1; V. 7. 2; VII. 87. 2; VIII. 78. Cf. as variant Eupolis 356 K., μένει δὲ χρῆμ' οὐδὲν ἐν ταύτῳ ρύθμῳ. Xen. An. 1. 8. 14, ἐν τῷ αὐτῷ μένον; cf. 3. 1. 27, c. εἰμί and dat., Lat. adv. *una*; cf. Plat. Gorg. 490 B, ἐὰν ἐν τῷ αὐτῷ ὥμεν, ὥσπερ νῦν, 'let us suppose ourselves to be together as we are now'; cf. ib. 465 C, D; Prot. 336 A; Lysis 206 D; cf. Legg. 898 A, B. Rep. 551 D, οἰκοῦντας ἐν τῷ αὐτῷ (although πόλις has just preceded, and might naturally have been made the antecedent); Aeschin. I. 43, 146. In Plato of an argument that 'goes around in a circle,' Euthyphro 11 C, τὸ γάρ περιέναι τούτοις τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ; Phaed. 86 E, ἐμοὶ γάρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι; Euthyd. 288 A; but cf. Tim. 40 B; Parm. 139 A (five times, cf. ib. ἐν τῷ, τινι). Cf. Phaed. 90 C, χρόνον οἰδένα ἐν οὐδὲν μένει. Cf. further, Eubul. 74 K., ἐν τῷ γάρ αὐτῷ πάνθ' ὅμοι πωλήσεται/ἐν ταῖς Ἀθήναις, Aelian Varr. Hist. XIV. 42, fr. 95 Hg. (ap. Xenocrates), ἐν ταύτῳ . . . ἀμαρτάνειν 'in the same way . . . as,' i. e. equally.'

d. With participles:

ἐν ἀμειβόντι, Pind. Nem. XI. 42, *per vices, alternatim*, 'by turns' = adv. ἀμοιβάδις. Cf. ἐν μέρει, p. 179 ff.

ἐν καμοῦσιν, Aesch. Suppl. 231, Ζεὺς ἄλλος ἐν καμοῦσιν, 'among the dead' (half way toward becoming a phr., does not recur).

ἐν τῷ ὄντι, Plat. Cratyl. 413 E, μάχην δ' εἶναι ἐν τῷ ὄντι, 'in the world of existence'; Theaet. 176 E, παραδειγμάτων ἐν τῷ ὄντι ἐστώτων, = *in rerum natura*, etc. v. also *infra* adv. temporal phrases.

ἐν τῷ τεταγμένῳ, Xen. Cyr. 6. 2. 37, οὗτοι δὲ ὀπλοφόρου μὲν τάξεως ἀπολελύσονται, ἂ δὲ ἐπίστανται, τῷ βουλομένῳ μισθοῦ ὑπηρετοῦντες ἐν τῷ τεταγμένῳ ἔσονται; cf. Xen. An. 3. 3. 18, 'at the appointed post.' This phrase also occurs in three Athenian *ψηφίσματα*, Dittenb. *Syll.*<sup>2</sup> 33. 47 (= Hicks and Hill, *Manual Gk. Inscr.* 60. 48), φυλάττοντες τὴν σφετέραν αὐτῶν ἐν τῷ τεταγμένῳ ὄντων.<sup>94</sup> Ditt. 108. 48 (= H. and H. *l. c.* 123. 48),<sup>95</sup> εἶναι δὲ Θεαίτητον . . . πράττοντα ὡς τι ἀν δύνηται ἀγαθὸν τῷ δῆμῳ τῶν Ἀθηναίων ἐν τῷ τεταγμένῳ. So Ditt. 129. 63 (= H. and H. 140. 63).

<sup>94</sup>v. ftn. *ad loc.* also Koehler in *Mitth. des arch. Inst. in Athen*. II. p. 209, who concludes that ἐν τῷ τεταγμένῳ εἶναι ποιοῦντα τι does not differ essentially in meaning from ταχθῆναι ποιεῖν τι.

<sup>95</sup>v. ftn. *ad loc.*

## II. *Imprecations and Curses*

Theogn. 833, πάντα τάδ' ἐν κοράκεσσι καὶ ἐν φθόρῳ, ἐν of circumstance or condition, cf. εἶναι ἐν. Cf. ἐς κόρακας, εἰς φθόρον, etc. Aristoph. *et al.* p. 96 f. This seems to be a solitary case with ἐν, 'everything has gone to destruction,' as if all maledictions had been brought to fulfilment.

## III. *Proverbial*

ἀλλ' ὥσπερει / ἥρως ἐν ἀσπίδι ξενίσαι σε βούλομαι.<sup>96</sup> Com. Frg. Adesp. 420 K.

βοῦς ἐν αὐλίῳ, Cratinus. 32. K.<sup>97</sup>

ἐν βυθῷ Democr. frg. 117, Diels, *Vorsokr.*<sup>2</sup> p. 407. 4, ἐν βυθῷ γάρ η ἀλήθεια, 'in the depths,' the famous saying of Democritus of truth in the bottom of a well, but no word is used for well and the expression is idiomatic and prov. Cf. ἐν φρέατι *infra*, p. 163. Cf. Ar. Eq. 609, δεινά γ', ὁ Πόσειδον, εἰ μηδ' ἐν βυθῷ δυνήσομαι, / μήτε γῆ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς ιππέας (cf. 607 ἐκ βιθοῦ);<sup>98</sup> ἐν βυθῷ Ran. 247 (cf. εἰς βυθὸν πεσεῖν, Soph. Ai. 1083 *et al.*, v. p. 88); cf. Menand. K. 536. 10.

ἐν τοῖς ἐμαντοῦ δικτύοις ἀλώσομαι Com. Frg. Adesp. 560 K.<sup>99</sup>

ἐν τῷ καπήλῳ, Plat. Com. 174. 4 K., ὑμῖν γάρ οὐδέν, καθάπερ ή παρουμία / ἐν τῷ καπήλῳ νοῦς ἐνεῖναι μοι δοκεῖ.<sup>100</sup>

ἐν τῷ Καρὶ κινδυνεύειν,<sup>101</sup> Eur. Cycl. 654, 'to try the hazard on a Carian' (since the lives of Carians, who hired themselves out as mercenary soldiers, were supposed to be worthless and cheap); Plat. Lach. 187 B, σκοπεῖν χρὴ μὴ οὐκ ἐν τῷ Καρὶ ὑμῖν ὁ κινδυνος κινδυνεύηται; Euthyd. 285 B, ὥσπερ ἐν Καρὶ ἐν ἐμοὶ ἔστω ὁ κινδυνος, 'on a cheap body like myself';<sup>102</sup> cf. Philem. 18 K., Cratinus, 16 K.; Polyb. 10. 32. 11; Aristid. I. Panath. p. 163; taken over to Lat. Cic. Flacc.

<sup>96</sup>Zenob. 1. 65 (ὥσπερ): ἐπὶ τούτων εἴρηται, οἱ τοῖς αὐτῶν ἔργοις η τέχναις χρώμενοι τοὺς φίλους εὐεργεοῦσιν, παρόσον οἱ ἥρωες τὸ παλαίον ἔνοπλοι ὅντες ἔξενίζοντο, iudicavit Meinek. *Philol.* XV. 539.

<sup>97</sup>Kock: Hesych. παρουμία ἐπὶ τῶν ἀχρήστων, so Suid. v. Diogen. 3. 70 et Apostol. 5. 10, βοῦς ἐν αὐλίῳ γέρων, ἐπὶ τῶν ὑπὸ τῶν ιδίων πανουργιῶν ἀλισκομένων. Longus 4. 18, 3, οὐδὲ εἰ μὲλλω βοῦς ἐν αὐλίῳ καταλείπεσθαι, etiam de eis dici qui suis cari esse desierunt docet Villoison.

<sup>98</sup>Cf. ἐν βένθεσιν ἀλός, Ar. Ran. 666, a Homeric phr. II. 1. 358.

<sup>99</sup>Macarius 3. 85, ἐπὶ τῶν ὑπὸ τῶν ιδίων πανουργιῶν ἀλισκομένων.

<sup>100</sup>So Kock. καπήλου Casaub. Didot ed. translates by *a rigid cauponem*.

<sup>101</sup>κινδυνεύειν ἐν is a half tech. legal term of what is at stake in a trial, v. *infra*, p. 165.

<sup>102</sup>v. Schol. Platon. Bekk. 322, Zenobius 3. 59.

27. 65, nonne hac vestra voce volgatum est, si quid cum periculo experiri velis, in Care id potissimum esse faciendum?

ἐν Κέω τις ἡμέρα; Crates 29 K.<sup>103</sup>

ἐν Διὸς κήποις ἀροῦσθαι μόνον εὐδαιμονας ὅλθον, Soph. frg. 297 (Nauck).<sup>104</sup> Com. Fr. Adesp. 721 K., λύχνον ἐν μεσημβρίᾳ. (ἄπτεις).<sup>105</sup>

ἐν ὄνυχι δὲ πηλὸς γίγνεται, i. e., the model stands the test of the nail, like Horace's *factus ad unguem* cf. Sat. 1. 5. 32; A. P. 294, because the sculptor tries the niceness of the finish by drawing his nail over the surface, Plut. 2. 636 C, cf. Verg. 2. 277 *in unguem*; Pers. 1. 64, (v. Conington-Nettleship *ad loc.*) cf. διά, p. 20.

ἐν τῷ πίθῳ, Plat. Gorg. 514 E, τὸ λεγόμενον δὴ τοῦτο ἐν τῷ πίθῳ τὴν κεραμείαν ἐπίχειρεν μανθάνειν. Cf. Laches, 187 B; Ar. Frg. 469 K.

ἐν πυθμένι, Hes. Op. 369, δειλὴ δ' ἐνὶ πυθμένι φειδώ, 'tis a sorry thrift at the bottom.'

Ar. Vesp. 480, οὐ γε μὴν οἰδ' ἐν σελίνῳ σούστιν οἰδ' ἐν—πηγάνῳ, 'and still the business has not yet "come to the parsley," no, nor to the rue,' (Starkie) i. e., 'tis scarcely begun yet.<sup>106</sup>

στῆναι ἐν τριόδῳ, 'to stand at the cross-roads,' of a person in doubt, Theogn. 911; Plat. Legg. 799 C, στὰς δ' ἀν καθάπερ ἐν τριόδῳ γενόμενος. (Paroemiogr. ἐν τριόδῳ εἰμι). But ἐκ τριόδου diff. id. v. ἐκ p. 56.

Anth. P. 5. 8.5, Νῦν δ' ὁ μὲν ὄρκια φῆσιν ἐν ὑδατι κεῖνα φέρεσθαι/ (hence he is no longer bound by them). Cf. εἰς ὑδωρ, οἴνον, p. 98.

ἐν φρέατι, Plat. Theaet. 165 B, τὸ λεγόμενον ἐν φρέατι συσχόμενος, cf. εἰς 174 C, v. p. 98.

ἐν χρῷ<sup>107</sup> Soph. Ai. 786, ξυρεῖ γάρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά, 'shaves close,' 'touches the quick,' (Jebb: 'this peril touches too closely for our peace'); Thuc. II. 84. 1, ἐν χρῷ ἀεὶ παραπλέοντες 'sailing past so as to shave or graze'<sup>108</sup> (for metaphor cf. Verg. *radere iter*).

<sup>103</sup>Leutsch, App. II. 61, ἐπὶ τῶν ἀγνώστων. Οὐδεὶς γάρ οἶδεν ἐν Κέω τις ἡ ἡμέρα, δὴ οὐδὲ ἔστασιν αἱ ἡμέραι, ἀλλ' ὡς ἔκαστοι θέλουσιν, ἄγουσιν.

<sup>104</sup>v. Leutsch, App. VII. 16 d.

<sup>105</sup>Photius: ἐπὶ τῶν ἐν καιρῷ ἀνεπιτηδείων τι ποιοντων.

<sup>106</sup>Usually explained as by Schol. V. from the custom of planting parsley and rue as garden borders, but Schol. R has a different explanation, παρόσον τὰ βρέφη γεννηθέντα εἰθὺς [ἐν] σελίνος ἐτίθεσαν, preferred by Starkie, q. v. Leutsch, App. IV. 38; Apost. 13. 47.

<sup>107</sup>ἐν χρῷ is used by Homer literally of the weapon buried 'in the flesh,' Il. 8. 298; 15. 315, cf. 23. 286 (*σῷ ἐν χρῷ*), also other preps. w. this noun w. similar lit. force (ἀπό, διά, ἐκ, ἐπί, περί.).

<sup>108</sup>Later this develops further idiomatic uses: cf. Plut. Thes. 27. 2, οὐδὲ τὴν μάχην συνῆψαν ἐν χρῷ of fighting hand to hand; Luc. adv. indoct. 3, ἡ ἐν χρῷ συνονστα

But Hdt. 4. 175, *κείροντες ἐν χροῖ* of shaving the hair close, so Xen. Hell. 1. 7. 8, and often later. Cf. Pherecr. 30 K. Cf. prep. cpd. Archil. 38, *ἐγκυτὶ κεκαρμένος*.

#### IV. Technical

##### 1. Military:

*ἐν ἀσπίσιν*, Eur. Suppl. 572, *ἐν ἀσπίσιν σοι πρῶτα κινδυνευτέον* 'in battle,'<sup>109</sup> cf. w. *παρά*, *ἐπί*. But Pherecr. 145. 11 K., *καθάπτερ ἐν ταῖς ἀσπίσιν* ('in the shields as mirrors')<sup>110</sup> / *ἀριστέρ* / *αὐτοῦ φαίνεται τὰ δεξιά*.

*ἐν καταλόγῳ*, commonly, the list of those liable to serve in the army, Xen. Hell. 2. 4. 9, *οἱ ἐν τῷ καταλόγῳ et al.* Cf. w. other preps. Ar. Eq. 1369, *ἐντεθεὶς ἐν καταλόγῳ*, 'the register of citizens.'

*ἐν μετώπῳ*, 'in line,' Xen. Hell. 2. 1. 23, *παρετάξαντο ἐν μετώπῳ*; Cyr. 2. 3. 21; cf. 2. 4. 4; 4. 2. 27; 5. 3. 36; 41. cf. *eis* μ. *στῆναι* Cyr. 2. 4. 2; p. 99, *ἐπί* 2. 4. 3.

*ἐν ὅπλοις εἶναι*, 'to be in,' i. e., 'under arms,' Eur. Bacch. 303, *στρατὸν γὰρ ἐν ὅπλοις ὄντα κάπι τάξεισιν*; Ar. Ran. 1532; Hdt. 1. 13; Xen. Hell. 7. 4. 38 (w. art.); An. 3. 2. 28, *ἴνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὥσιν*; cf. 6. 1. 11; Ages. 1. 33; Hiero 2. 13; 10. 7; cf. (w. art.) Reip. Lac. 11. 1. 3; Plat. Crat. 406 D, *ἐν ὅπλοις μάχεσθαι*; cf. Lach. 178 A, 179 E, 181 C, 182 B, 183 B, 185 C, 190 D; Euthyd. 271 D, 273C, E; Gorg. 456 D; Legg. 795 C, cf. 833 D *et al.* Lycurg. 37; Dem. 287. 177; Aeschin. III. 140; Ep. 11. 7; Dinarch. I. 79, etc. Cf. *eis*, *ἐπί*, *παρά*.

*ἐν πλαισίῳ*, Thuc. 6. 67, *ἐν πλαισίῳ τετάχθαι* 'to be drawn up in a square'; ib. 7. 78; cf. Xen. Hell. 4. 3. 4; Ages. 2. 2; cf. An. 1. 8. 9 w. modifier.

*ἐν τάξει*, v. *infra*, p. 181.

*ἐν φυλακῇ*, *φυλακᾶς*, 'on guard,' 'to hold or be under guard,' periphrasis for *φυλάττεσθαι*. Theogn. 439, *ὅς τὸν ἐμὸν μὲν ἔχει νόον ἐν φυ-*

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of close acquaintance; cf. in Lat. Pers. Sat. 3. 30, *ego te intus et in cule novi*; c. gen. 'close to,' Plut. 2. 345 A, *ἐν χρῷ τοῦ θώρακος*; Luc. Hermot. 5, *ἐν χρῷ τῆς γῆς*; absol. *ἐν χρῷ* pure adv. (also written *ἐγχρῷ* or *ἐγχρῶ*) 'near at hand,' 'hard by', Plut. 2. 925 B, *ἐν χρῷ καὶ σχεδόν*; Luc. hist. conscr. 24 (v. Passow for additional references).

<sup>109</sup>Cf. sing. Com. Fr. Adesp. 451 K., *ἀνὴρ ἀριστος ταλλα πλῆν ἐν ἀσπίδι*.

<sup>110</sup>This seems the reasonable interpretation, but it is a disputed passage. v. Meineke ad 2. 239 for discussion of translation frequently given (and adopted in the Didot ed.) in *ordinibus militum*. For the shield as a mirror cf. Aesch. frg. 393 N.; Ar. Ach. 1298; Ap. Rhod. 1. 746, *τὸ δ' ἀντίον ἀτρεκὲς αὔτως / χαλκεύη δέικηλον ἐν ἀσπίδι φαίνεται* 'and her likeness opposite, clearly reflected in the bronze shield, was manifest to behold' (Mooney).

λακῆσιν; Pind. Py. IV. 75, τὸν μονοκρήπιδα πάντως ἐν φυλακῇ σχεθέμεν μεγάλᾳ, =Lat. *cavere*. Aesch. Pers. 592, οὐδ' ἔτι γλῶσσα βροτοῖσιν/ἐν φυλακais.<sup>111</sup> Hdt. 1. 24, Ἀρίστα ἐν φυλακῇ ἔχειν; cf. 160; 5. 77. 3; cf. pl. Hdt. 2. 99, c. adj. mod.; 3. 152; sing. 7. 207; 208; 8. 40; cf. 7. 203; cf. extension of this phr. to the particular language or dialect of a people, Hdt. 1. 57, τοῦτον (i. e., τὸν γλώσσης χαρακτῆρα) ἔχουσι ἐν φυλακῇ. Thuc. II. 13. 7, τὸ δ' ἐν φυλακῇ ἦν ἡμῖν τούτου, ‘of this half was under guard’; cf. (w. adj.) IV. 55. 1; Dem. 300. 215; Thuc. IV. 14. 5; 38. 4; VIII. 51. 1; Xen. An. 4. 5. 29; Dem. 249. 73.

Slightly technical: *ἐν φοναῖς*, used only in pl. (except in Suid.) The phr. goes back to Hom. Il. 10. 521, ἐν ἀργαλέσῃ φονῆσιν (cf. 15. 633, ἀμφὶ φονῆσιν). Pind. Py. XI. 37, θῆκε τ' Αἴγισθον ἐν φοναῖς (periphr. = φονεύειν); Aesch. Ag. 447, τὸν δ' ἐν φοναῖς καλῶς πεσόντ'; Soph. Ant. (the only play of Soph. in which it occurs) 696, ἐν φοναῖς/πεπτῶτ' ‘fallen in bloody strife’; 1314, ποίω δὲ κάπελύσατ' ἐν φοναῖς τρόπῳ;<sup>112</sup> (cf. 1003, φοναῖς, ‘murderously,’ the only case in Att. without prep.); Eur. El. 1207, ἔδειξε μαστὸν ἐν φοναῖσιν; but Hel. 154 w. modifying adj., ἀπεστι δὲ/. . . ἐν φοναῖς θηροκτόνοις. Cf. (w. art.) Hdt. 9. 76, ἔτι ἐν τῇσι φονῆσι ἔοντας, ‘in the act of slaying’; Ar. Av. 1070, ἐν φοναῖς ὅλνται, (in a mock tragic passage in parody).

## 2. Legal:

ἐν αἰτίᾳ, Soph. O T 656, ἐν αἰτίᾳ . . . βαλεῖν, ‘to lay under an accusation’;<sup>113</sup> cf. [Plat.] Ep. 7. 341 A, ὡς μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα ἀλλ' αὐτὸν αὐτόν, ‘so that he may never blame his teacher, but only himself’; cf. ἐν αἰτίᾳ ἔχειν, ‘to hold one guilty,’ ‘accuse,’ Hdt. 5. 106, ὅρα μὴ ἔξ οὐστέρης σεωντὸν ἐν αἰτίῃ σχῆς, so Thuc. I. 35, (v. also *infra sub* ἔχειν ἐν, p. 197 f.); cf. δι' αἰτίας ἔχειν (v. *supra*, p. 31); cf. Hdt. 8. 99, Μαρδόνιον ἐν αἰτίῃ τιθέντες; Xen. Mem. 2. 8. 6, οὕτω γὰρ ἥκιστ' ἀν μέν σε οἶμαι ἐν αἰτίᾳ εἶναι.<sup>114</sup> Cf. εἶναι ἐν w. abstractions, v. *infra*, p. 193 ff.

Semi-tech. from the courts of what is at stake in a trial: Soph. O C 564, ἥθλησα κινδυνεύματ' ἐν τῷμῷ κάρᾳ, ‘at the risk of my own life’;<sup>115</sup>

<sup>111</sup>Cf. Eur. H. F. 201, ἐν εὐφυλάκτῳ δ' ἔστι, ‘he is on his guard,’ only a little more than a local use, practically =‘he is in security,’ cf. εἶναι ἐν ἀσφαλεῖ and other neut. adj. w. εἶναι ἐν, v. p. 183 ff.

<sup>112</sup>v. Jebb. *ad loc.*

<sup>113</sup>v. Jebb *ad loc.* who considers the phr. equivalent to ἐμβαλεῖν αἰτίᾳ, and compares ἐμβαλεῖν εἰς συμφοράς, Antiphon III. B δ 10, ἐς γραφάς, εἰς ἔχθραν, Dem. 248. 70, also Eur. Tro. 305, εἰς ἐμ' αἰτίαν βάλῃ.

<sup>114</sup>Hence the tech. phr. οἱ ἐν αἰτίᾳ Dem. 631. 36; Ep. II. 1471, etc.

<sup>115</sup>In Homer ‘staking their lives’ is παρθέμενοι κεφαλάς, ψυχάς. Od. 2. 23; 3. 74; 9. 255; Il. 9. 322, ψυχήν παραβαλλόμενος (occurs also later).

cf. Lys. II. 63, ἐν τοῖς σώμασι τοῖς ἑαυτῶν κινδύνεύσαντες. Isocr. XVIII. 3. ἐν τριάκοντα δραχμαῖς κινδύνεύοντα; cf. Dem. 601. 26, ἐν χιλίαις (sc. δραχμαῖς) δ' ὁ κίνδυνος, so 701. 3. Plat. Rep. 424 C, εἰλαβητέον ὡς ἐν ὅλῳ κινδύνεύοντα, 'as endangering the whole state'; Laches 186 B, ἐν ἔταιρων ἀνδρῶν νιέστι κινδύνεύειν; cf. prov. ἐν τῷ Καρὶ κινδύνεύειν *supra*, p. 162.

### In the Orators:

Andoc. I. 4. 26, ἐν τῷ ἑμῷ λόγῳ δῖσωμι τῷ βουλομένῳ 'in the time allotted to my speech,' so I. 5. 35, 55; Aeschin. II. 59 also with same meaning, ἐν τῷ ἑμῷ ὕδατι Dem. 274. 139; 359. 57.

### 3. Of forms of punishment:

ἐν κλοιῷ, Xen. Hell. 3. 3. 11, τὸν τράχηλον ἐν κλοιῷ μαστιγούμενος (a sort of pillow). Cf. Cratinus 115 K., ἐν τῷ κύφωμι τὸν αὐχέν' ἔχων.

<sup>116</sup> έν ξύλῳ, Ar. Eq. 394, *ἐν ξύλῳ δῆσται*, ‘binding in the stocks’; w. art. 367, 705; cf. Hdt. 6. 75; Andoc. I. 92; Lys. X. 16; pl. Andoc. I. 45.

#### 4. From the field of politics and government: semi tech.

ἐν ἀρχῇ, ἀρχαῖς, Thuc. II. 37. 3, οἱ ἐν ἀρχῇ, 'those in authority', Isa. VII. 34, ἐν ἀρχῇ τε, θεσμοθετήσας, ὡς ἔγειρόμην οὐκ ἀδικος οὐδὲ πλεονέκτης, ἡ πίστατο σαφῶς, 'in office,' but usually only in pl. w. this meaning; pl. 'in sway,' 'in power,' Soph. Ant. 796, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς / θεσμῶν<sup>117</sup>; Eur. Andr. 699, σεμνοὶ δ' ἐν ἀρχαῖς ἥμενοι κατὰ πτόλιν; Or. 897, ὅς ἂν δύνηται πόλεος ἐν τῷ ἀρχαῖσιν ἦ; so Thuc. VI. 54, cf. Ar. Pol. 1302.<sup>b</sup> 7, οἱ ἐν ταῖς ἀρχαῖς, of being 'in office,' 1299.<sup>b</sup> 3; 1305.<sup>b</sup> 3. Cf. Ar. Eth. N. 1095.<sup>b</sup> 21; 1158.<sup>a</sup> 28, οἱ ἐν ταῖς ἔξουσίαις, 'those in power, in office'; id. Rhet. 1384.<sup>a</sup> 1. οἱ ἐν ἀξιώματι Ar. Eth. N. 1123.<sup>a</sup> 2, <sup>b</sup> 19, 1124.<sup>b</sup> 19, also pl. 1126.<sup>b</sup> 36, τοῖς ἐν ἀξιώμασι καὶ τοῖς τυχοῦσι. Cf. *infra*, ἐν δυνάμει, ἐν τέλει, ἐν τιμαῖς. For the more frequent use of ἐν ἀρχῇ 'in the beginning,' v. p. 173 f.

ἐν δυνάμει, οἱ ἐν δυνάμει is half tech., like οἱ ἐν ἀρχαῖς, τέλει, τιμαῖς, etc. Thuc. 3. 93, οἱ τε Θεσσαλοὶ ἐν δυνάμει ὅντες τῶν ταύτη χωρίων (nearly periphrasis for verb, note dependent gen.); cf. Hyper. I. frg. VII. XXVII. 21 (Blass emendation), καὶ τοὺς ἐν δυνάμει ὄντας ἐν ταῖς πόλεσιν καὶ προεστῶτας; Lysias XXIV. 25, ἐπὶ τῶν τριάκοντα γενόμενος ἐν δυνάμει; Xen. Hell. 4. 4. 5; Dem. 174. 29. But in Plat. Rep. 328 C it has none of this official sense, but is equiv. to a pred. adj., governing a gen. as in Thuc. 3. 93, *supra*, εἰ μὲν γὰρ ἐγώ ἔτι ἐν δυνάμει ἦν τοῦ ῥᾳδίως πορεύεσθαι πρὸς τὸ ἄστυ, ‘if I was still able easily to go to the city,’ cf. εἶναι ἐν *infra*, also other preps. w. δύναμις. Cf. ἐν δύνατῷ ‘within my power’ *supra*, p. 156.

<sup>116</sup>v. Blaydes *ad loc.* cf. w. adj. Hdt. 9. 37. 2.

<sup>117</sup>For discussion of the text, which is very likely corrupt, v. Jebb *ad loc.*

Similar in meaning is, *οἱ ἐν τοῖς πράγμασιν*, Thuc. III. 28; Dem. 125. 56; Ar. Pol. 1307.<sup>b</sup> 9, ‘those engaged in the affairs of state,’ ‘the public men.’ Cf. *εἶναι ἐν προεδρίᾳ*, in the office of *πρόεδρος*, Ar. Pol. 1292<sup>a</sup>. 9.

*ἐν τέλει, οἱ ἐν τέλει,* cf. *οἱ ἐν ἀρχαῖς, δυνάμει, πράγμασιν, τιμαῖς.* Soph. Ant. 67,<sup>118</sup> *τοῖς ἐν τέλει βεβῶσι*, ‘those in supreme power,’ ‘the magistrates’; elsewhere *οἱ ἐν τέλει* alone, Soph. Ai. 1352; Ph. 385; 925; cf. c. εἶναι, Hdt. 3. 18; 9. 106. 3; Thuc. I. 10. 4, *ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει*, ‘the principal officers,’ cf. I. 90. 5; II. 10. 3; III. 36. 5; IV. 65. 2; V. 60. 1; VI. 88. 10; VII. 73. 1; VIII. 50. 4. But Eur. Bacch. 860, ὃς πέφυκεν ἐν τέλει θεὸς/δεινότατος, not ‘in authority,’ although it might easily be mistaken for that meaning, but ‘in the end’;<sup>119</sup> Hdt. 9. 7. β1, *τείχος ὑμῖν διὰ τοῦ Ἰσθμοῦ ἐλαυνόμενον ἐν τέλει ἔστι* ‘is in completion,’ i. e. ‘on the point of being finished,’ cf. εἶναι ἐν *infra*. Probably also slightly colloquial tone in Hdt. 1. 31, ἀλλ’ ἐν τέλει τούτῳ ἔσχοντο (of the death of Cleobis and Biton). Cf. διά, *εἰς* w. *τέλος*, pp. 23, 112. Cf. Eur. I. A. 19, *τοὺς δ' ἐν τιμαῖς ἡσσον* ζηλῶ, of men in office or power.

### 5. From the field of Rhetoric and Logic:

*ἐν διαιρέσει*: early use of this phr. which later became tech. in Rhet. and Logic, Aesch. Eum. 749, *πεμπάξετ* ὥρθῶς ἐκβολὰς ψήφων, ξένοι, /τὸ μὴ ἀδικεῖν σέβοντες ἐν διαιρέσει, ‘in the division,’ i. e., in the reckoning of the votes on either side. Cf. later Aristot. Top. 120.<sup>b</sup> 36, *ἐν τῇ αὐτῇ διαιρέσει*, i. e., *in eadem categoria*, cf. ὑπὸ c. acc. ib. 121<sup>a</sup>. 6; Metaph. 1054.<sup>a</sup> 30, *ἐν τῇ διαιρέσει τῶν ἐναντιών*; Meteor. 330<sup>b</sup>. 16, Πλάτων *ἐν ταῖς διαιρέσεσιν*. Its general meaning in the theory of logic = ‘in the process of logical division.’ Cf. w. other preps., Plat. Proleg. II., *ἐκ διαιρέσεως προέλθωμεν* v. p. 58. Cf. *κατ'* εἴδη διαιρέσεων Plat. Soph. 264 C; *κατ'* εἴδη διαιρέσεως 267 D; later, *κατὰ διαιρέσιν* is used as a gramm. term ‘divided,’ opp. to *κατὰ συνθετόν*, Ath. XI. 492 A. But cf. ἐπὶ Xen. Cyr. 4. 5. 55, ‘to the distribution of booty.’

### 6. Commercial:

A late phrase is *ἐν παρακαταθήκῃ δοθῆναι* ‘on deposit,’ Polyb. 5. 74. 5.

Tech. phr. of *valuation*: Dem. 877. 7, *τὴν οἰκίαν ἐν δισχιλίαις προσέξεις*; cf. 1036. 27, 28; also 876. 3, *ἐν φ.* Cf. ἀπό, ἐκ.

<sup>118v.</sup> Jebb *ad loc.* for *βεβῶσι* *ἐν*, etc.

<sup>119</sup>Cf. Cholmeley *ad Theocr.* 22. 148, *ἐν τέλει* here = *τέλειος*.

7. From the field of athletics:

A late use, semi-tech. of wrestlers, *ἐν λαβαῖς εἶναι* or *γενέσθαι* ‘to be at grips, grapple closely,’ Plut. Eum. 7; 2. 979 A; cf. *εἰς λαβὰς ἥκειν* id. Lucull. 3.

8. Musical:

Semi-tech. Ar. Vesp. 582, *ἐν φορβειῇ τοῖσι δικασταῖς ἔξοδον ηῦλησ'* ἀπιοῦσιν of a flute-player ‘with his mouthpiece on he plays a quick march for the jury as they file out of court’ (Starkie).

*V. Elliptical*

Sc. δόμω, δόμοισι, οἴκω, οἰκίᾳ, ιερῷ, or similar word.<sup>120</sup> Cf. Hom. p. 140. Most frequent is *ἐν Αἴδου* Aesch. Suppl. 416; Ag. 1528; Ar. Ran. 774;<sup>121</sup> Pherecr. 81 K.; Xen. Oec. 21. 12; Plat. Crito 54 C *et saepe* (twenty-one or more times);<sup>122</sup> Isae. II. 47; Philetaer. 18 K. Hyper. VI. ἐπιταφ. XII. 35, XIII. 39, 43; Dem. 732. 104; 786. 52, 53.

<sup>120</sup>Brugmann, however, (*Grundr. d. vgl. Gr.*<sup>2</sup> Bd. II. Teil II, §517, S. 610 sq.; Griech. Gr.<sup>3</sup> 395), and others following him (e. g. K. Meister IF 18. 148 sqq., Günther IF 20. 94 sqq.), on the ground of the use of different old prepositions with the Genitive in the idg. languages, believe this explanation insufficient and consider the Genitive not as dependent on an omitted noun, but originally a real Gen. of place, to which the local adv. came to be attached, thus fusing two expressions of different origin. Accordingly *ἐμπόδων* is supposed directly to represent *ἐν ποδῶν* (“im Bereich der Füsse”), and not to have arisen on the analogy of *ἐκ ποδῶν*. This also explains *εἰς* c. gen. in such phrases (v. p. 84, pp. 103, 104) and *ἔξ* as in Od. 18. 299; (p. 50); *ἐκ διδασκάλων* Plat. Prot. 326 C (v. p. 60); Ar. Lys. 701, *ἐκ τῶν γειτόνων* (v. p. 60). (Brugmann, Gr. Gram.<sup>3</sup> 395, “Man konnte einst 'Αΐδαο εἶναι 'im Bereich des Hades sein” sagen, u. s. w. Zu 'Αΐδαο trat nun *ἐν* geradeso wie zum Lok. u. zum Akk. und *ἐν* beim Gen. wurde in gleicher Weise wie beim Akk. als Zielkasus nach *ἔξ* zu *ἐν* (*εἰς* erweitert”). Meister, while admitting that in many cases it is easy to infer an ellipsis, cites Cretic dialect inscr. in which he believes it difficult to supply such a word as would be likely to suffer ellipsis. He argues further that the later development of some of these phrases does not indicate that an unexpressed word was in the consciousness of the speaker. In Ion. inscr. the same expressions are found with the case the prep. regularly governs, e. g., *τὰν δὲ ἐν Ἀπόλλωνι*; so in N. T. *ἐν τῷ ἄδῃ* and *εἰς* (but MSS. vary) *ἄδην* (in Hom. *ἐν* and *εἰς* “Αΐδου only”). v. further Meisterhans, *Gr. d. att. Inschr.* S. 214 §85. 18 w. ftnn. 1720, 1721, for citation of like cases in Att. inscr., confined to fixed uses like the names of Attic sanctuaries and of Attic communities, e. g., *Δεωνίδην ἔν τις ἀποκτείνῃ* *ἐν τῶν πόλεων* *δν Ἀθηναῖοι κρατοῦσι*, *τὴν τιμωρίαν εἶναι καθάπερ* *ἔν τις Ἀθηναῖων ἀποθάνῃ* CIA IX. 1, c, 27, c, 14 seqq. (time of Pelop. war), etc.

<sup>121</sup>v. Sobol. *Praepl.* p. 11.

<sup>122</sup>Plat. Phaed. 68 A, 70 C, 71 E, 85 B, 107 A; Cratyl. 395 D; Symp. 192 E; Gorg. 493 B, 525 B, C, E; Meno 100 A; Rep. 330 D, 366A, 386 B (bis), 392 A, 596 C (δόμοισι expressed, 386 D ap. Il. 23. 103); Legg. 727 D, 881 A, B.

Sc. *ἰερῷ*: ἐν Πινθίου, Thuc. VI. 54. 6, 7; Isae. V. 42. ἡ ἐν Διονύσου ἐκκλησίᾳ, Thuc. VIII. 94. 1; Dem. 517. 9; Aeschin. II. 61; cf. III. 52; ἐν Διονύσου τραγῳδόν, Dem. 58. 7; cf. Lycurg. 136, 137, ἐν τῷ τοῦ Διὸς τοῦ σωτῆρος (note omission of *ἰερῷ*, expression of art.). Sc. δόμῳ or οἴκῳ: ἐν Κρατίνοι, Ar. Eq. 400; ἐν παιδοτρίβοι ib. 1238; Nub. 973; ἐν τῶν δημιουργῶν Lys. 407; ἐν ἀλλοτρίων Thesm. 795; κὰν Οεσμοφόροιν ib. 83; ἐν Κλωπιδῶν Eq. 79 (sc. δῆμῳ); ἐν Χείρων Eur. I. A. 926; but ἐν ἡμετέρου Hdt. I. 35; VII. 8. δ (i. e., 'in our country'); sc. δόμῳ: ib. I. 36, ἐν Κροῖσου; ἐν κιθαριστοῦ Plat. Theaet. 206 A; Charm. 160 A; ἐν γραμματιστοῦ ib. 159 C, 160 A; ἐν διδασκάλων Alcib. I. 110 B; Legg. 834 D; ἐν Ἀρίφρονος Prot. 320 A; ἐν πατρός, Soph. Frg. 524. 3 (Nauck). ἐν πατρός, ἐν ἐπιτρόπου Menex. 249 C. Cf. Isocr. XII. 165, τοῖς τε μὴ δυναμένοις ἐν ταῖς αὐτῶν ξῆν; Andoc. I. 144, μέτοικον (εἶναι) ἐν τῇ τῶν πλησίον (sc. πόλεσι, πόλει). Cf. εἰς, ἐκ, pp. 84, 103, 104, 50, 59, 60.

ἐν γειτόνων, very idiomatic, of living 'in the neighborhood,' 'next door,' c. dat. or gen. Antiphon. 212 K., ἐν γειτόνων αὐτῷ κατοικούσῃς (Meineke reads ἐκ); Lycurg. 21, ἀλλ' ἐν γειτόνων τῆς ἐκθρεψάσῃς αὐτὸν πατρίδος μετοικῶν; Dem. 1249. 10, ὅτι τὸ χωρίον τὸ ἐν γειτόνων μοι τοῦτο; Menand. Perikeir. 27 (Capps), ἐν γειτόνων δ' οἰκοῦσα τἀδελφοῦ, cf. id. frg. 853 K. Cf. further Luc. Philops. 25 c. dat.; Icarom. 8, εἰ ἐν γειτόνων ἔστι τὰ δόγματα 'of like kind.' Cf. ἐκ, p. 60.

ἐν αὐτῷ, etc. Ar. Vesp. 642<sup>123</sup> very idiomatic, κᾶστιν οὐκ ἐν αὐτῷ (sc. οἰκίᾳ or οἴκῳ), 'he is not in his right mind'; so also (if the text may be trusted) Menand. Samia 128 (Capps).<sup>124</sup> Cf. Ger. "Ich war ganz aus dem Häuschen" i. e., 'out of my senses' (Starkie). Cf. also Lat. *esse apud me, te*, Ter. Andr. 408, 937, Phorm. 204; *redire ad me* 'to recover my senses,' Andr. 622, Ad. 794. Cf. also Hor. S. 2. 3. 273 *penes te es?* The allied idiom Xen. An. 1. 5. 17, ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο, 'came to himself,' 'recovered his senses,' although not elliptical is so closely related to these phrases as to be best classed with them.

<sup>123</sup>v. Starkie *ad loc.*

<sup>124</sup>v. Capps *ad loc.* who cites Soph. Ph. 950, νῦν ἔτ' ἐν σαντῷ γενοῦ; Plat. Charm. 155 D, οὐκέτ' ἐν ἐμαντῷ; Hdt. 1. 119, οὐτε ἐξεπλάγη ἐντός τε ἑωτοῦ γίνεται; but this reading of Soph. Ph. 950 is based on one MS. (Par. A) and on Ar. Vesp. 642; most edd. read ἐν σαντῷ (v. Jebb. who would do away with this phr. even. in Ar. where he prefers to read either ἔθ' αὐτῷ or ἐν αὐτῷ on the ground of Xen. An. 1. 5. 17 (v. *supra*), or the gen. of the reflex. in Soph. O C 660 and Dem. 26. 30, δεῖ δὴ . . . ἴμων αὐτῶν ἔτι καὶ νῦν γενομένους). In Plat. Charm. 155 D the text also varies, Hermann, οὐκέτ' [ἐπ'] ἐμαντῷ ην, others, ἐν ἐμαντῷ which Jebb approves. ἐν ἐμαντῷ, however, has good MS. authority here and Stallb. contends for it and its support of the gen. in Soph. Ph. 950.

### VI. *Temporal*

*ἐν* is used of time within or during which, in the course of which, (v. *χρόνῳ*), most frequently to designate the time, i. e., time when.

a. Phrases for day and night, time of day, season:

*ἐν ἡμέρᾳ*, ‘by day,’ ‘in the day-time,’ Pind. Ol. I. 6, *ἐν ἡμέρᾳ*; frg. 107 (74). 2; cf. pl. Ol. II. 68, Bacchyl. XII. 163, *παύραις χόρον εἰλαὶ πίνας τ' ἐν / ἀμέροις* ‘in a few days’;<sup>125</sup> *ἐν ἡμέρᾳ* Aesch. Eum. 105; Eur. Bacch. 488 paralleled by *μεθ'* *ἡμέραν* and contrasted w. *νυκτῶρ*; id. Tro. 446, *νυκτός, οὐκ ἐν ἡμέρᾳ*;<sup>126</sup> Thuc. VII. 44. 1 ‘in the day-time’; Diphilus 100 K. *et al.* But Dem. 379. 123, *εἰ γὰρ ἐν ἡμέρᾳ πόλιν ἥρει, δὸν καὶ εἴκοσιν εἰσιν ἀριθμῷ*, ‘within a day,’ nearly = ‘each day.’ *ἡμέρᾳ* omitted: Pind. Py. IV. 132, *ἐν ἔκτῃ*; Eubul. 3. K., *νῦν ὅπως τὴν νύχθ' ὅλην / ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε*, i. e., on the child’s name day. *ἐν τῇ νυκτεραιᾳ* (*ἡμέρᾳ* easily supplied from preceding clause), Plat. Prot. 318 A. *ἐν τῇ προτέρᾳ τῶν ἐκκλησίων* ‘on the day before the ecclesia,’ Aeschin. III. 69, etc.

*ἐν νυκτὶ*, Pind. Is. III. 54 (IV. 36), *օψιᾳ / ἐν νυκτὶ* ‘late in the night,’ ‘about dawn’; Aesch. Ag. 653 ‘in the night-time’; cf. Soph. Ant. 16; id. Tr. 149, *λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος*, ‘she takes her portion of anxious thoughts in the night,’ ‘at night’; cf. Thuc. II. 3. 4; IV. 68. 2; VII. 80. 3; Xen. Hell. III. 5. 21; VI. 4. 26; Symp. I. 9; Cyr. III. 3. 26; V. 3. 56;<sup>127</sup> *ἐν νυκτὶ βούλας* Menand. frg. 733 K. *ubi v. nn.*

*ἐν εὐφρόνῃ*, ‘in the night’, euphemism, lit. ‘in the kindly time.’ Aesch. Ag. 522, *φῶς ἐν εὐφρόνῃ φέρων*, ‘bringing light in darkness’; Eur. I. A. 1571, *τὸ λαμπρὸν εἰλίσσοντος* ‘ἐν εὐφρόνῃ φάος (of Artemis); Rhes. 617, 825. Cf. *κατά*, Aesch. Pers. 221; Soph. El. 259; Eur. Rhes. 736; periphrasis Eur. I. A. 109, *κατ' εὐφρόνης σκιάν*.

*ἐν ὅρφνᾳ, noctu*, i. e., ‘in the darkness’ = ‘at night,’ Pind. Ol. I. 73; XIII. 70; cf. pl. Pyth. I. 23; Eur. Ion 955; Rhes. 69, 587. Cf. *δι'* *ὅρφνης* Eur. Suppl. 994; Rhes. 697; 774 (w. adj.); but H. F. 352, *ἐς ὅρφναν* of the nether world.

*ἐν σελήνῃ* ‘in the moonlight,’ Thuc. VII. 44. 2.

*ἐν ἡλίῳ τε καὶ πνίγει*, Plat. Rep. 422 C (J., ‘under the heat of a scorching sun’); cf. Phileb. 26 A, *ἐν γε χειμῶσι καὶ πνίγεσι*. (Cf. also *διά*, *διὰ καυματός τε καὶ πνίγους*, Rep. 621 A).

<sup>125</sup>Cf. Xen. Mem. III. 13. 5, *ἐν πέντε ᾧ ἔξ ἡμέραις*; similarly An. IV. 8. 8; Hell. II. 4. 21, *ἐν ὀκτὼ μησίν*, etc.

<sup>126</sup>Cf. *ἐν μεσημβρίᾳ* ‘at noon-day,’ Thuc. VI. 100. 1; Xen. Hell. V. 4. 40; Plat. Legg. 897 D *et al.* Aesch. Suppl. 746, *ἐν μεσημβρίᾳ / θάλπει* is not a periphrasis for this, but more like instrumental *ἐν*.

<sup>127</sup>Cf. periphrasis Eur. Rhes. 111, *ἐν καταστάσει νυκτός* ‘in the night-time.’

ἐν ἀγορᾷ πληθοντος ὅχλου, Pind. Py. IV. 85<sup>128</sup> = pr. ἀγορᾶς πληθούσης, the forenoon from 10 A. M., Hdt., Xen., etc. Cf. also ἐν τῇ ἀγορᾷ πληθούσῃ, Thuc. VIII. 92. 2; Plat. Gorg. 469 D, etc.

ἐν θέρει, Thuc. IV. 27. 1 *et saepe.*

ἐν χειμῶνι, Pind. Is. II. 42, ἐν δὲ χειμῶνι ‘in winter’; cf. Aesch. Ag. 969; Xen. Mem. 4. 3. 8; w. art. Cyr. 8. 8. 17;<sup>129</sup> ‘in wintry weather,’ i. e., ‘in storm,’ in pl. Plat. Legg. 961 E, contr. w. *infra*; cf. fig. use, Soph. Ant. 670, δορὸς ἐν χειμῶνι ‘in the storm of battle.’ Also ἐν ψύχει, ‘in winter-time,’ Soph. Ph. 17. Associated w. ἐν χειμῶνι, but not strictly to be classed as temporal, more often indicating rather circumstance or condition, ἐν εἰδίᾳ, Aesch. Sept. 795, πόλις δ’ ἐν εἰδίᾳ τε καὶ κλινδωνίου πολλαῖσι πληγαῖς ἄντλον οὐκ ἔδεξατο; Xen. Hell. 2. 4. 14, ἐν εὐδίᾳ χειμῶνα ποιοῦσιν; cf. An. 5. 8. 20; Plat. Legg. 961 E, ἐν γε χειμῶσι καὶ ἐν εὐδίαις (v. *supra*).

b. W. *χρόνος* expressed or understood: Bacchyl. VII. 45, ἐν ἀλικὶ χρόνῳ (Jebb: ἥλιξ = ‘of the same age, ἥλιξ *χρόνος*, here is ‘a time of the same duration,’ ‘an equal space of time’). Pind. Py. IV. 291, ἐν δὲ χρόνῳ, ‘in time,’ ‘after some time,’ so 258, (cf. without prep. 78); cf. frg. 147 (114); Py. III. 96; VIII. 15; Aesch. Suppl. 138, ἐν χρόνῳ ‘in course of time’; 938; cf. Cho. 1041; Eum. 498, μεταῖθις ἐν χρόνῳ; Ag. 857, ἐν χρόνῳ δ’ ἀποφθίνει/τὸ τάρβος ἀνθρώπουσιν; (cf. 463 without prep., ‘the black Furies in time,’ ‘though late’). Soph. O T 613, ἀλλ’ ἐν χρόνῳ γνώσει τάδ’ ἀσφαλῶς; Eur. Andr. 782; Plat. Theaet. 186 C, μόγις καὶ ἐν χρόνῳ; Phaedr. 278 D, ‘in the course of a long time’; cf. Aesch. Ag. 610, ἐν μήκει χρόνου, so Soph. Tr. 69,<sup>130</sup> w. which. cf. Aesch. Suppl. 56, γνώσεται δὲ λόγοις τις ἐν μάκει ‘in due course of time’ (temporal without gen. only here). Cf. ἐν χρόνῳ μακρῷ, ‘after a long while,’ Soph. O C 88;<sup>131</sup> Ant. 422, El. 330, Ph. 235; but Eur. Or. 980, ‘in the course of a long time,’ not ‘after’; cf. Eur. Hipp. 375, νυκτὸς ἐν μακρῷ χρόνῳ ‘in the weary hours of the night,’ and the parody on it in Ar. Ran. 931; Eupolis 356 K. ἐν μικρῷ (sc. χρόνῳ), Eur. Tro. 1040, πόνους τ’ Ἀχαιῶν ἀπόδοσις ἐν μικρῷ μακροὺς/θανοῦσι; Xen.

<sup>128</sup>Gildersleeve explains this as Gen. of time, from which springs the Gen. absol. w. pres. ptc.

<sup>129</sup>For use of other preps. and other cases as variants, v. L. and S. *sub χειμῶνι*; the gen. with and without art., διά c. gen., acc., with and without art., are used with slight difference of meaning.

<sup>130</sup>Cf. Plat. Legg. 683 A, ἐν χρόνου τινὸς μήκεσιν ἀπλέτοις; for μήκει c. gen. cf. Thuc. 4. 62, ἐν μήκει ληγων διελθεῖν.

<sup>131</sup>v. Jebb. *ad loc.* for ἐν in such phr. as ἐν πόλλῳ, μακρῷ, διάγῳ, βραχεῖ χρόνῳ, etc.

Cyn. 5. 32; Eq. 8. 7; cf. ἐν ἀκαρεῖ χρόνῳ, Ar. Pl. 244; Com. Frg. Adesp. 370 K.; Plat. Apol. 19 A, τὴν διαβολήν, ἥν ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε, ταῦτην ἐν οὕτως ὀλίγῳ χρόνῳ; so 37 B, ἐν ὀλίγῳ χρόνῳ ‘within a short time’; Phaed. 58 B, ἐν πολλῷ χρόνῳ; Phaedr. 228 A, ἐν πολλῷ χρόνῳ κατὰ σχολήν; cf. Rep. 409 B, etc. Cf. further Soph. O C 551, ἐν τε τῷ χρόνῳ; O T 1030, τῷ τότ' ἐν χρόνῳ; Andoc. II. 21. 12, ἐν τῷ τότε χρόνῳ; Plat. Critias 111 E; Legg. 679 A; 683 C; Ep. 333 C; 339 D; 345 D; 355 E, etc.; Soph. Ph. 1224, ἐν τῷ πρὸν χρόνῳ; Thuc. IV. 41. 3, etc.; κατάπερ ἐν τῷ πρόσθε χρόνῳ, ‘just as in the former time’; Hdt. 9. 26. 6,<sup>132</sup> ἐν τῷ μεταξὺ χρόνῳ, Plat. Rep. 450 C (but not temporal, Tim. 66 E, ἐν τῷ μεταξὺ τούτων, i. e., air and water, v. *supra sub* ἐν μέσῃ fin.); ἐν γάρ τῷ ἐπιόντι χρόνῳ, Plat. Symp. 219 B.

Cf. ἐν ὀλίγῳ, temporal, Pind. Py. VIII. 92 = *brevi*; Thuc. IV. 55. 3, ‘within a short time’; Plat. Apol. 22 B;<sup>133</sup> similar is Act. Ap. 26. 28; Xen. Hell. 4. 4. 12 might be either of time or space, τότε γοῦν οὕτως ἐν ὀλίγῳ πολλοὶ ἔπεσσον. For spatial uses of ἐν ὀλίγῳ v. *infra*, p. 190.

### c. Expressions for various periods of life:

ἐν γάλακτι, γάλαξι, Eur. H. F. 1266, ἔτ' ἐν γάλακτι τ' ὄντι ‘when I was still at the breast’; cf. Plat. Tim. 81 C; Legg. 887 D, ἐν γάλαξι τρεφόμενοι = ἐν γάλαξι ὄντες.<sup>134</sup>

ἐν τροφαῖσι, Aesch. Sept. 665, οὐτ' ἐν τροφαῖσι, οὐτ' ἐφηβόσαντά πω, ‘while in the nursery,’ opp. to ‘coming to early manhood;’ 666, οὐτ' ἐν γενέσιον ξυλογῇ τριχώματος ‘in the first harvest of a beard.’

ἐν βιότου προτελείοις, Aesch. Ag. 720,<sup>135</sup> ‘in the prelude,’ i. e. the beginning of life’ (fig. from preliminary sacrifice offered before marriage or any important undertaking).

ἐν παισὶν εἶναι, ‘in childhood,’ Plat. Rep. 494 B, εἰθὺς ἐν παισὶν; Aeschin. I. 157, τῶν ἐν παισὶν ἔτι καὶ νῦν ὄντων; II. 99, ἐν παισὶ μὲν γάρ ὅν . . . ἐκ παιδῶν δὲ ἀπαλλαττόμενος . . . ἀνὴρ δὲ γενόμενος (cf. ἔκ); cf. Xen. Cyr. 8. 7. 6, ἐν παισὶ . . . ἐν νεανίσκοις, . . . ἐν ἀνδράσι, so Plat. Rep. 413 E, but 431 C, ἐν παισὶ ‘among children,’

<sup>132</sup>For usages of this kind w. χρόνῳ in the Orators, v. Lutz *l. c.* p. 30.

<sup>133</sup>Cf. also ἐν βραχεῖ, Hdt. 5. 24. 3, etc., v. *infra*, p. 187.

<sup>134</sup>v. Stallb. *ad loc.* who cites also Aelian V. H. VIII. 8 where it is used fig. of the art of painting, τὴν τέχνην γραφικήν . . . τρόπον τινὰ ἐν σπαργάνοις καὶ γάλαξιν οἴσαν, so also X. 10. Such an extreme development of an early prep. id. is characteristic of late writers. ἐν σπαργάνοις goes back to Aesch. Ag. 1606, Cho. 529, 755.

<sup>135</sup>Cf. Ag. 65, διακναιμένης τ' ἐν προτελείοις / κάμακος ‘in the beginning of the shivering of the spear,’ i. e., ‘in the preliminary conflicts.’

cf. 433 D, etc. *Sing.* in Marc. Aur. Ant. 1. 1, καὶ τὸ γράψαι διαλόγους ἐν παιδί, ‘when I was a child.’

ἐν τῇ νεότητι, ‘in youth,’ Plat. Rep. 329 A, etc. Cf. ἐπί c. gen. and ἐκ. Expressions for the prime of life:<sup>136</sup>

ἐν ἥβῃ, Eur. Cycl. 2, νῦν χῶτ’ ἐν ἥβῃ τούμον ηθένει δέμας; frg. 284. 10; Aeschin. ep. 11. 7, etc. Cf. Eur. Alc. 316, ἥβης ἐν ἀκμῇ, w. wh. cf. Xen. Cyr. VII. 2. 20, ἐν ἀκμῇ τοῦ βίου;<sup>137</sup> Reip. Lac. 1. 6, ἐν ἀκμαῖς τῶν σωμάτων τοὺς γάμους ποιεῖσθαι, and (also pl.) without gen., Isocr. VII. 37, ἐν ταύταις ταῖς ἀκμαῖς, cf. εἰς ἀκμὴν ἐλθών, Eur. H. F. 532.

ἐν ἡλικίᾳ = ἥβῃ, of the flower or prime of life, from about seventeen to forty-five: Pind. Py. XI. 51, ἐν ἡλικίᾳ ‘in my life’s bloom’; cf. Nem. 9. 42, ἐν ἡλικίᾳ πρώτᾳ. ἐν ἡλικίᾳ εἶναι ‘to be of age,’ of women, Plat. Rep. 461 B, τῶν ἐν ἡλικίᾳ γυναικῶν; of men, ‘of age for service,’ Thuc. VI. 24. 3, οἱ ἐν τῇ ἡλικίᾳ, so VIII. 75. 3; Xen. Hell. I. 6. 24; cf. Mem. IV. 2. 3; Plat. Charm. 154 A, ἀλλ’ οὐπω ἐν ἡλικίᾳ ἦν, ‘he had not yet come out,’ cf. B; Lach. 200 C; Legg. 924 E, ἐὰν ἐν ἡλικίᾳ πρὸς ἀλλήλους ὕστιν; Isae. II. 6; Aeschin. I. 63, 155; Dem. 17. 28; 42. 7; 141. 40; 287. 177; 361. 65; cf. 545. 95, ἐστρατευμένος ἀπάστας τὰς ἐν<sup>138</sup> ἡλικίᾳ στρατείας, etc. Cf. Plat. Ep. 316 C, ἐν ἡλικίᾳ μέση τε καὶ καθεστηκούσα.<sup>139</sup>

ἐν ὥρᾳ, Plat. Meno 76 B, ἔως ἂν ἐν ὥρᾳ ὁσι, ‘while they are in their prime’; Rep. 474 D, πάντες οἱ ἐν ὥρᾳ; cf. 475 A; Phaedr. 240 D. But ἐν ὥρᾳ also adv. v. *infra*, p. 183. But ἐν ὥραις . . . βίου, Eur. Phoen. 968 refers to old age, although a similar expression might have been used for the bloom of life, αὐτὸς δ’, ἐν ὥραις γὰρ ἐσταμεν βίου, / θυήσκειν ἔτοιμος πατρίδος ἐκλυτήριον.<sup>140</sup>

Of old age, ἐν τῷ γήρᾳ, Plat. Rep. 329 C *et al.*

d. General phrases of time:

ἐν[αἱ]ῶνι, in all their life-time,’ Bacchyl. XII. 61.<sup>141</sup>

ἐν ἀρχῇ, ἀρχαῖς, sing. ‘in the beginning,’ also rarely pl. v. *infra*. Cf. ἔξ, ἀπό; κατά w. pl. Eur. Med. 60, ἐν ἀρχῇ πῆμα κούδεπω μεσοῦ. Thuc. 136v. Aesch. Sept. 666 *supra*, p. 172.

<sup>137</sup>Later than ἥβῃ, about forty, the prime of strength and achievement, rather than of youthful beauty. Cf. ἐν ἀκμῇ εἶναι, Thuc. IV. 2. 1, πρὶν τὸν σῖτον εἶναι ἐν ἀκμῇ, ‘before the grain was ripe’; but cf. ἐπ’ ἀκμῆς εἴμι . . . ιδεῖν, Eur. Hel. 897, ‘I am on the point of seeing.’

<sup>138</sup>So the MSS. Blass cum Apsin. ἐφ’ ἡλικίας.

<sup>139</sup>Cf. Thuc. II. 36. 3, οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκούσα ἡλικίᾳ, ‘those of middle age,’ as above.

<sup>140</sup>Elliptical, and a disputed passage; although θυήσκειν belongs directly w. *ἔτοιμος* it is felt also w. ἐν ὥραις . . . βίου, ‘in a ripe season of life,’ i. e., ‘my time of life is ripe to die.’

<sup>141</sup>For text see edd., Jebb, etc.

I. 35. 5, ὥσπερ ἐν ἀρχῇ ὑπείπομεν; Isocr. IV. 40, οἱ ἐν ἀρχῇ . . . ἐγκαλέσαντες = *qui primi*; VI. 103; XII. 21, 239, 266; XIII. 1; XV. 63; XIX. 46; Plat. Symp. 197 B; Phaedr. 237 C c. gen.; 253 C, 258 A, 266 D; Alcib. II. 140 D, 148 B; Euthyd. 291 B; Prot. 344 C; Rep. 453 B; Tim. 28 B; Legg. 792 C; Dem. 213. 8; 215. 14; 397. 178; 441. 311; 522. 23; 644. 74; 734. 108; 973. 23; 1098. 60; 1109. 26; 1415. 46 *et al.*; pl. Plat. Legg. 671 A, καὶ ὥπερ ὁ λόγος ἐν ἀρχαῖς ἐβουλήθη; Ep. 344 B, ὥπερ ἐν ἀρχαῖς εἶπον. For ἐν ἀρχαῖς 'in power,' 'in office,' v. *supra*, p. 166.

ἐν γάμῳ, 'at the time of her marriage,' Bacchyl. XVI. 115.

ἐν εἰρήνῃ, often in 'time of peace,' but sometimes=adv. 'peacefully,' Bacchyl. V. Col. 11. 200, cf. XII. 188 (Jebb). Xen. Hell. 2. 4. 22, ἐξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, cf. 3. 2. 9; 4. 4. 1; 5. 1. 13, ὥσπερ ἐν εἰρήνῃ; Plat. Theaet. 172 D; Symp. 189 B; Lach. 179 C; Rep. 333 A (*bis*)<sup>142</sup>; cf. 575 B; Legg. 640 B; Dem. 390. 156, etc. Cf. ἐν πολέμῳ, *supra*, p. 152. Cf. also ἐν σπονδαῖς, Thuc. III. 56. 2, καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι ἵερομηνίᾳ, 'trying to seize our city in a time of peace and further at a holy season'; Thuc. VII. 18. 2, ἐν σπονδαῖς 'in the time of truce' *et al.*

ἐν τῇ μορῇ, Xen. An. 5. 1. 5, ὅσα μοι οὖν δοκεῖ κατρὸς εἶναι ποιεῖν ἐν τῇ μορῇ, ταῦτα ἔρω; w. the verbal noun cf. artic. inf. An. 3. 3. 12, ἐπειδὴ ἔωρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας.

ἐν ταῖς φυγαῖς, Ar. Eccl. 243, ἐν ταῖς φυγαῖς μετὰ τάνδρὸς ψκησ' ἐν πυκνί, 'at the time of the flight' (of the country people of Attica into the city in the Pelopon. war), here used with a familiar tone; note also pl. for sing., as ἐν δείπνοις Soph. O T 779 *supra*, p. 151 n. 60, cf. sing. ἐν φυγῇ v. ἐν πολέμῳ, p. 152.

e. Pronominal:

ἐν τῷδε, Eur. Phoen. 1429, ἐν τῷδε μήτηρ ἡ τάλαινα προσπίτνει, 'at this moment'; so 1465, but the text is doubtful.

ἐν τοῖσι, Hdt. 2. 161, ἐπ' ἔτεα πέντε καὶ εἴκοσι ἄρξας, ἐν τοῖσι . . . τε, 'within, during these years.'

ἐν ὅσῳ, 'while,' or 'until,' v. *infra*, p. 203. So also ἐν ω, v. p. 203.

f. W. participle in adverbial force:

ἐν τῷ νῦν παραπεπτωκότι, Plat. Legg. 857 C, ὡς γε ἐν τῷ νῦν παραπεπτωκότι λέγειν, 'as I may say in passing.'

<sup>142</sup>But Rep. 372 D=adv. 'peacefully,' 'quietly,' so prob. Ar. Pax 439, ἐν εἰρήνῃ διαγαγεῖν τὸν βίον, v. Sobol. *Praep.* p. 23. The two meanings are so closely associated as to make distinction sometimes difficult and some of above passages may be better adv.

ἐν τῷ παρατυχόντι, Thuc. III. 82. 7, ‘in a favorable opportunity,’ i. e., ‘when chance offered’; V. 38. 1, ἢ μὴν ἔν τε τῷ παρατυχόντι ἀμυνεῖν τῷ δεομένῳ, ‘to defend the one in need as circumstances required,’ cf. πρὸς τὸ παρατυγχάνον, Thuc. I. 122. 1.

ἐν τῷ παρεστῶτι, Plat. Rep. 452 B, γελοῖον γάρ ἄν, ὡς γε ἐν τῷ παρεστῶτι φανεῖη, ‘at any rate under present conditions.’

ἐν τῷ παρόντι, very frequent, sometimes, ‘under present circumstances,’ more often, ‘for the present,’ ‘now,’ ‘at present,’ ‘at the moment.’ Frequently an intruding δέ, so δ' οὖν, occasionally γάρ, γε; also used w. modifying temporal adv., τότε (Thuc. 1. 95, 7), most often w. νῦν (Plat. Phaed. 67 C opp. to ἐν τῷ ἔπειτα; Cratyl. 400 C, etc.). Also used adjectively, Plat. Menex. 240 D, τὴν ἐν τῷ παρόντι σωτηρίαν). Cf. ἐκ τῶν παρόντων *supra*, p. 74; also πρός. In late Greek ἐπὶ τοῦ παρόντος ‘for the present,’ also occurs. ἐν τῷ παρόντι, Hdt. 1. 88; 2. 161, 172; 3. 75; 8. 14. Thuc. twenty-eight times or more,<sup>143</sup> I. 95. 7, καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους. Andoc. I. 1. 5; IV. 29. 1; Lys. 30. 25; frg. 75; Isocr. about eighteen times,<sup>144</sup> VI. 15, ἐν γάρ τῷ π.; Xen. Hell. 7. 4. 12 (ἐν δὲ τῷ π.): Symp. 8. 4; An. 2. 5. 8; Cyr. 3. 1. 29; 4. 5. 15; 5. 4. 30; Plat. saepe, fifty-five or more times;<sup>145</sup> Phaed. 73 A, οὐ γάρ σφόδρα ἐν τῷ παρόντι μέμνημαι; 76 B, οὐκ ἔχω . . . . ἐν τῷ π. θλέθθαι ‘at the moment’; Parm. 135 C, ἐν γε τῷ π.; Phileb. 20 A, ὅν μὴ δυναίμεθ’ ἄν ικανὴν ἀπόκρισιν ἐν τῷ π. διδόναι σοι, ‘at the moment,’ ‘off-hand,’ cf. Charm. 158 C *et al.*; Hipp. Min. 372 E, νυνὶ δὲ ἐν τῷ π. ‘for the moment’; Menex. 248 B, εἰ δεῖ τελευτᾶν ἐν τῷ π. ‘now’; Rep. 532 D, ἐν τῷ νῦν π. *et al.*; Tim. 50 C, ἐν δ' οὖν τῷ π.; Aeschin. II. 118, 122; Dem. 193. 12; 196. 22; 232. 21; 286. 176; 427. 269; 527. 40; 1169. 7; 1236. 3; 1250. 12; 1422. 2; 1439. 2; 1444. 1; 1458. Hyper. frg. 71, etc.<sup>146</sup>

<sup>143</sup> Thuc. I. 32. 3, 41. 1, 132. 1, 136. 4; II. 62. 2, 63. 2, 64. 5, 88. 1; IV. 1. 3, 11. 4, 59. 4, 64. 5; V. 11. 1, 41. 2, 63. 4; VI. 18. 4, 24. 3, 29. 1, 35. 2; 88. 1, 2; VII. 42. 3, 75. 6; VIII. 1. 2, 48. 7, 53. 3, 71. 1, 87. 4.

<sup>144</sup> Isocr. II. 26; V. 153; VI. 15; VII. 38; VIII. 18, 121, 142; IX. 80; XI. 2; XII. 4, 61, 103, 128; XV. 55, 164, 231; XVI. 39; Ep. 7. 10.

<sup>145</sup> Plat. Crito 46 C, Phaed. 67 C, 73 A, 76 B, 91 A (*bis*), 95 E, 114 C, 115 C, Cratyl. 400 C, Theaet. 158 B, 188 A, 197 A, 200 D, Soph. 260 A, Pol. 277 D, Parm. 135 C, Symp. 176 E, 177 C, 193 D, 200 C, D, Phaedr. 230 E, 252 A, Charm. 158 C, Euthyd. 287 B, Meno 71 C, Hipp. Mai. 297 E, Hipp. Min. 372 E (*bis*), Menex. 240 D, 248 B, Rep. 379 A, 392 A, 398 C, 435 D, 454 A, 509 C, 532 D, 536 B, 584 B, 611 C, Tim. 38 B, 43 C, 50 C, Legg. 642 A, 696 A, 754 B, 768 D, 770 A, 838 A, 887 B, περὶ ἀρετῆς 376 A.

<sup>146</sup> Cf. ἐς τὰ παρόντα Arr. Anab. 1. 13. 5 *et al.* Ib. 5. 22. 5, μάλιστα πρὸς τὰ παρόντα ἐν καιρῷ οἱ ἐφανέτο.

g. With articular adverb without *χρόνω*:

ἐν τῷ ἄρτι, of time just past (ἄρτι more commonly of the present, in late writers also of the future): Plat. Meno 89 C, ἀλλὰ (sc. I fear lest) μὴ οὐκ ἐν τῷ ἄρτι μόνον δέη αὐτὸ δοκεῖν καλῶς λέγεσθαι, ἀλλὰ καὶ ἐν τῷ νῦν καὶ ἐν τῷ ἔπειτα.

ἐν τῷ αὐτίκα, Thuc. III. 82. 7; IV. 108. 6; VII. 42. 2; VIII. 27. 5, etc.

ἐν τῷ ἔπειτα, Plat. Meno 89 C (*supra*); Rep. 498 A; cf. Phaed. 67 C.

ἐν τῷ νῦν, Plat. Meno 89 C (*supra*); Phileb. 23 D; Legg. 643 A, 685 A, 752 B.

ἐν τῷ παρανίκα; Thuc. II. 11. 7; VII. 71. 7; Xen. Cyr. II. 2. 24; Plat. Phaedr. 240 B; Rep. 558 A, 'for the moment.'

ἐν τῷ τότε, Thuc. I. 92; III 36. 6, τῷ τε δῆμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος; IV. 12. 3; VIII. 86. 5; Andoc. II. 21. 14, 15; Plat. Phaedr. 241 A; Legg. 678 E; 699 D, etc.

h. W. artic. adverb partly temporal, partly spatial, ἐν τῷ, τοῖς πρόσθεν. *Temporal*: mainly in Plato, commonly 'before' of an earlier point in the discussion or argument: Plat. Theaet. 200 E, Polit. 265 A, ὅτερ ἐν τῷ πρόσθεν ἐλέγομεν *et saepe*; Phileb. 25 C, 32 B, cf. 35 A, 'neither now nor before,' μήτ' ἐν τῷ νῦν χρόνῳ . . . μήτ' ἐν τῷ πρόσθε; Phaedr. 255 A, 273 A; Charm. 162 C; Lach. 193 D; Meno 93 A; Rep. 423 C, 502 D, 519 C, 521 E, 532 D; Legg. 778 B, τὴν . . . νέαν καὶ ἀσκητὸν ἐν τῷ πρόσθεν πόλιν, 'heretofore,' 'formerly,' cf. Ep. 345 C. *Plural*: ἐν τοῖς πρόσθεν may usually be explained by supplying εἰρημένοις, but is so familiar in Plato that the ellipsis was doubtless forgotten:<sup>147</sup> Plat. Phaed. 86 E, 94 C; Cratyl. 410 D, 438 A; Theaet. 182 B, 191 E, 193 D, 197 D, 199 C; Soph. 264 D; Polit. 302 E; Phileb. 39 D, 41 B, ἀλλὰ μὴν εἴπομεν . . . ὅλιγον ἐν τοῖς πρόσθεν, 'a little while since,' a pure adv. no different in meaning from ἔμπροσθεν alone in 41 D; cf. Theaet. 207 B, ἐν τοῖς πρόσθε; Alcib. I. 134 D; Gorg. 481 B (intrusive γε, so also elsewhere), 489 B, 492 A; Meno 98 A; Rep. 391 E, 465 E, 478 D, 485 B, 576 A; Tim. 40 B, 64 B, 65 C, 67 C, (cf. 67 C, ἐν τοῖς ὕστερον λεχθησομένοις which might have developed into a similar phrase, omitting the ptc. if it had been frequently used); Critias 110 A, 113 B, Minos 321 B; Legg. 707 D, 709 E, 733 C, 797 A, 896 C, 918 A. Cf. ἐν τῷ ἔμπροσθεν, Plat. Euthyphro 15 C; Crito 46 B, 49 A; Phaed. 108 A; Prot. 328 E; Gorg. 477 C, etc. ἐν τοῖς ἔμπροσθεν, Isocr. XII. 191; Plat. Apol. 28 A; Phaed. 86 E, 103 D; Cratyl. 394 D; Polit. 279 B; Euthyd. 279 D; Prot. 326 E; 332 E, 359 E, 361 A; Gorg. 473 A; 513 E; Rep. 502 B, 507 A;

<sup>147</sup>Thirty-seven or more times.

Legg. 881 B. *Spatial*: Thuc. VI. 67. 1, ἐν τῷ πρόσθεν, 'in the van'; VII. 78. 4 (sc. χωρίῳ) 'in the country which lay before them'; cf. 78. 5, 81. 3; Lysias XIII. 37 c. gen., δύο δὲ τραπέζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην 'there were two tables set before the Thirty'; Xen. Hell. 7. 2. 7 c. gen., οἱ πολέμοι ἐμάχοντο ἐν τῷ πρόσθεν τῶν εἰς τὴν πόλιν φερουσῶν πυλῶν; so Cyr. 5. 3. 52; but ib. 57 without gen. 'because the enemy were in front'; Plat. Prot. 315 B (c. gen.), εὐλαβοῦντο μηδέποτε ἐμποδῶν ἐν τῷ πρόσθεν εἶναι Πρωταγόρου, 'in front of Prot.'; Rep. 614 C opp. ἐν τῷ ὅπισθεν, 'in front' and 'behind,' here usually translated 'on their foreheads' and 'on their backs.' W. ἐν τῷ πρόσθεν loc. cf. other adv. phr. of direction *infra*, p. 192.

### VII. Adverbial

#### a. With nouns:

ἐν αἰσῃ, Aesch. Suppl. 545<sup>148</sup> 'fitly,' 'duly' (Schol. ἐν εἰμαρμένῃ) cf. ἐν μοίρᾳ, *infra*, p. 181.

ἐν ἀρχῇ, v. sub temporal phr. p. 173 f.

ἐν ἀσχολίᾳ, Plat. Theaet. 172 D, οἱ δὲ ἐν ἀσχολίᾳ τε ἀεὶ λέγοντι (cf. and contr. ἐπὶ σχολῆς just preceding); Rep. 406 B, ἐν ἀσχολίᾳ . . . πάντων, cf. ἐν w. abstractions *infra*.

ἐν δέοντι, ἐν τῷ δέοντι, Hdt. 2. 159, ἐν τῷ δέοντι, Lat. *opportune*, 'in good time'; so, without art. Eur. Alc. 817, οὐκ ἡλθες ἐν δέοντι δέξασθαι δόμοις; so, (w. neg.) Hipp. 923; (affirm.) Med. 1277; Or. 212, ὡς ἡδὺ μοι προσῆλθες ἐν δέοντι γε; so in Diels, *Vorsokr.*<sup>2</sup> 644. 25; 645. 1 (w. art.); Ar. Pax 272; Thuc. II. 89. 8; Xen. Cyr. 8. 1. 20 (w. art.). Plat. Rep. 414 B; περὶ δικαίου 375 A (w. art. four times, so also ib. B); Dem. 271. 133, ἐν οὐ δέοντι; Prooem. 52. 1458, ἐν δέοντι; Isocr. III. 19, ἐν τῷ δέοντι. Cf. εἰς δέον freq. w. the same meaning, v. *supra*, p. 110. Cf. ἐν καιρῷ, ἐν καλῷ, pp. 178, 188 f. Cf. Com. Frig. Adesp. 248 K, ληρεῖς ἐν οὐ δέοντι καιρῷ φιλοσοφῶν.

ἐν δημοσίοις opp. ἐν ἴδιοις,<sup>149</sup> Plat. Legg. 910 E *et saepē*. Cf. sing. without prep. Thuc. I. 141; 3. 45 *et al.*; ἐν τῷ δημοσίῳ of the public treasury Andoc. 1. [79]. Cf. ἐκ Andoc. 1. 41, 92, etc. Cf. ἐν κοινῷ, etc., *infra*, p. 189.

ἐν δίκῃ, Lat. *iuste*. Pind. Ol. II. 18; VI. 12; Nem. V. 14; Py. V. 14 (cf. ἐν ἀλαθείᾳ Ol. VII. 69; βούλαῖς ἐν ὄρθαῖσι Ol. II. 83); in Aesch. Ag. 1615, ἐν δίκῃ is ambiguous and may mean either 'justly,' or 'before the court' as in Cho. 987; Soph. Tr. 1069 'justly,' so Ar. Eq. 258; Nub.

<sup>148</sup>This is the MS. reading, but Tucker rejects it.

<sup>149</sup>Cf. κατ' ἴδιαν 'in private,' 'privately' Plut. 2. 120 E.

1332, κάποφανω γε νὴ Δία ὡς ἐν δίκῃ σ' ἔτυπτον, so 1333, 1379, cf. 1380 where adv. δικαίως is used in precisely the same way in the same connection; Pax 628; Thesm. 830· Vesp. 421; Plat. Euthyphro 4 B (*bis*); 6 A;<sup>150</sup> Cratyl. 419 D; Soph. 220 A; Phaedr. 266 A, 275 E, 277 D; Rep. 475 C, 478 E, 605 B; Tim. 62 D; Legg. 682 D balanced w. adv., οὐ καλῶς οἰδός ἐν δίκῃ; 768 A, 777 E, 929 A (*bis*), 945 D, but 949 A ‘in a law-suit.’ Cf. ἐν νόμοις *infra*, p. 182.

ἐν ἡσυχίᾳ,<sup>151</sup> begins in Hom. h. Merc. 356. Eur. Or. 1284, τὶ μέλλεθ’ οἱ κατ’ οἴκου ἐν ἡσυχίᾳ σφάγια φονίσσειν; cf. *infra* other cases of transference of local meaning to an abstraction, p. 196. Eur. frg. 775. 56, ἔχειν χρή/στόμ’ ἐν ἡσυχίᾳ; but Hdt. 5. 92. γ., τοῦτο εἶχον ἐν ἡσυχίῃ, ‘kept it quiet,’ i. e., ‘did not speak of it’; 5. 93, εἶχον ἐν ἡσυχίῃ σφέας αὐτούς, ‘they kept quiet,’ i. e., were silent; Xen. Mem. 2. 9. 8, ὁ Κρίτων ἐν ἡσυχίᾳ ἦν; Plat. Phaedr. 229 A, ἐν ἡσυχίᾳ καθίζησόμεθα; Rep. 575 B, ἐὰν δ’ ἐν εἰρήνῃ τε καὶ ἡσυχίᾳ γένωνται; Dem. 143. 46, τὸ δ’ ἐν ἡσυχίᾳ διάγειν;<sup>152</sup> but Thuc. 3. 12, ἐν τῇ ἡσυχίᾳ ‘in time of peace’ opp. τοὺν τῷ πολέμῳ. Cf. c. διά, ἐπί, κατά, μετά. Cf. δὲ ἡσυχίης εἶναι ‘to keep quiet,’ Hdt. 1. 206, etc. Cf. w. adj. Soph. O C 82, ἐν ἡσύχῳ ‘in quiet case’ nearly = ἡσύχως. But in O C 197, ἐν ἡσυχαίᾳ is an adj. and belongs w. βάσει βάσιν ἄρμοσα two verses below.<sup>153</sup>

ἐν καιρῷ, Lat. *opportunity*: cf. εἰς p. 111, ἐπί, κατά, παρά c. dat., πρός, σύν (late).<sup>154</sup> Pind. frg. 168 (150). 5, ἦν διακρίναι ιδόντα πολλός ἐν καιρῷ χρόνος; (cf. κατὰ καιρόν, Pind. three times, so καιρόν alone Py. I. 80; opp. παρὰ καιρόν three times); Bacchyl. (Jebb) frg. 21, πράσσοντας ἐν καιρῷ ‘faring opportunely,’ cf. εὖ πράττειν; Aesch. Pr. 379, ‘in season’; Soph. O C 809, ταῦτα δ’ ἐν καιρῷ λέγεις; Eur. Bacch. 1287, ὡς ἐν οὐ καιρῷ πάρει; Rhes. 443, ἥλθον ἐν καιρῷ; frg. 745, ὁ γάρ ἐν καιρῷ μόχθος = καίριος; Ar. Ran. 358; Democr. frg. 229, Diels, *Vorsokr.*<sup>2</sup> 426. 7; Thuc. I. 121;<sup>155</sup> IV. 59. 3, μὴ ἐν καιρῷ, ‘unseasonably’; V. 61. 2; VI. 9. 3; Andoc. I. 145; Isocr. III. 50; IV. 9; Ep. 3. 3; Xen. Hell. 4. 3. 2, ἐν καιρῷ γένοιτο; 5. 1. 18; 7. 4. 8; cf. c. gen. Apol. 7., ἐν καιρῷ τῆς ἡλικίας;

<sup>150</sup>But Apol. 38 E ‘before the court,’ οὕτε γάρ ἐν δίκῃ οὔτ’ ἐν πολέμῳ.

<sup>151</sup>Cf. metaph. use of γαλήνη the stillness of the sea for calm, quiet, Soph. El. 899, ὡς δ’ ἐν γαλήνῃ πάντ’ ἐδερκόμην τόπον (sc. ὅντα), ‘but when I saw that all the place was in stillness, i. e., was quiet.’

<sup>152</sup>Contr. ἐν ταραχῇ γίγνεσθαι, Dem. 144. 51.

<sup>153</sup>ἐν ἡσυχίᾳ MSS.: corr. Reisig.

<sup>154</sup>Opp. to ἀπό, ἀνευ, παρά c. acc., πρό.

<sup>155</sup>Thuc. III. 56. 5 looks a little like a phr., but is not, ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἐλλήνων τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ‘at a time when it was rare,’ etc.

An. 3. 1. 39, πανὸν ἐν καιρῷ; Cyr. 3. 3. 8, οἱ ἐν τῷ καιρῷ πόνοι; cf. 6. 1. 38; cf. Plat. Crito 44 A, κινδυνεύεις ἐν καιρῷ τινι οὐκ ἔγειραι με; ἐν καιρῷ, Soph. 260 A; Polit. 307 A; Rep. 370 C; cf. Legg. 916 D; "Οροι 413 E; περὶ δικαίου 375 B (w. art.); Dem. 27. 30; 260. 102; 1169. 7, cf. ἐν καλῷ, δέοντι.

ἐν κεφαλαῖῳ, κεφαλαῖοις, cf. c. διά, ἐπί. ἐν alone or ὡς ἐν; cf. w. nearly the same meaning, ὡς ἐν τύπῳ, ἐν τύπῳ, τύπῳ εἰπεῖν: 'to speak in summary, summarily,' 'to sum up': sing.: Xen. Cyr. 6. 3. 18, τὸ πλῆθος ἡμῶν πρῶτον εἰπὲ ἐν κεφαλαῖῳ; cf. Plat. Soph. 232 E; Symp. 186 C, ὡς ἐν κεφαλαῖῳ εἰπεῖν *et al.*; 196 E; Phaedr. 267 D; Euthyd. 280 B ('we agreed in general that this is so'); 281 D; Hipp. Min. 366 B; Ion 531 E; Rep. 522 C; Tim. 52 D; Ep. 312 C; Aeschin. I. 177; Dem. 108. 76; 507. 163; 640. 63; 701. 5; 1483. 37, etc. Pl.: Thuc. VI. 87, ἐν κεφαλαῖοις ὑπομνήσαντες; Lys. XIII. 34, ὑμῖν ἐν κεφαλαῖοις ἀποδεῖξειν: Isocr. II. 9, ἐν κεφαλαῖοις . . . περιλάβωμεν; Xen. Ages. 11. 1; Plat. Phaedr. 228 D, ἐν κεφαλαῖοις ἐφεξῆς δίειμι; Tim. 19 A, 26 C; Dem. 845. 7, νῦν δ' ὡς ἐν κεφαλαῖοις ἀκηκόατε. Cf. Plat. Rep. 414 A, ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας εἰρῆσθαι, 'in outline,' 'in general'; so Ar. Pol. 1323.<sup>a</sup> 10. V. *infra*, p. 208.

ἐν κόσμῳ, 'in an orderly manner,' Plat. Prot. 315 B; cf. Symp. 223 B, οὐκέτι ἐν κόσμῳ οὐδενί; Legg. 898 B, μηδ' ἐν κόσμῳ μηδ' ἐν τάξει; but cf. Dem. 1400. 36, ἐκείνοις ταῦτ' ἀν εἴη μάλιστ' ἐν κόσμῳ καὶ τιμῇ, 'this would be the greatest credit and honor to them.' Cf. ἐν τάξει, *infra*, p. 181. Cf. κατὰ κόσμον; cf. use of dat. adv. κόσμῳ without prep. Aesch. Ag. 521. Cf. *eis* p. 111.

ἐν κύκλῳ, Ar. Av. 118, 'all around,' 'round about'; Lys. 267; Plut. 679, 708 (cf. without prep. κύκλῳ Thesm. 662); Soph. Ai. 723; Thuc. III. 18. 4; c. gen. 74. 2<sup>156</sup>; Xen. Cyr. 8. 5. 8; Plat. Soph. 286 E *et al.*; Prot. 315 B; Tim. 63 A; Critias 117 E; Metagenes, 6. 11. K.; Eubul. 108 K., ἐν δὲ κύκλῳ. Cf. *eis* p. 111.

ἐν μέλει φθέγγεσθαι, 'in tune,' 'harmoniously,' Plat. Soph. 227 D; cf. παρὰ μέλος id. Phileb. 28 B, Legg. 696 D 'out of tune,' 'inopportune-ly,' cf. Pind. N. 7. 69.

ἐν μέρει, μοίρᾳ, τάξει are classed here because of their adv. uses, since in general it has proved more convenient to place together the various uses of the same word. They are grouped together because of their similar use c. gen.:

ἐν μέρει, Lat. *vicissim*, *per vices*: Aesch. Ag. 332 'in turn,' i. e. 'one after another,' 'by turns,' 'in succession'; so 1192; Cho. 332,

<sup>156</sup>Thuc. III. 74. 2, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς.

κλῦθι . . . νῦν ἐν μέρει; Eum. 198, 436, 586; (not in Soph.); Eur. Andr. 216; Hec. 1130; Her. 182; Cycl. 180; Rhes. 473 (cf. Or. 452 w. art. ἐν τῷ μέρει 'in one's turn,' so Hdt. 5. 70); Phoen. 1433; Ar. Vesp. 1319, 'one after another' = καθ' ἔκαστον, but Av. 1228, ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων 'you in your turn,' similarly with the article apparently *metri causa* Lys. 540; so Ran. 32 'in your turn', 497 'in my turn.' Diels, *Vorsokr.* 182 fr. 26 Empedocles, ἐν μέρει; Hdt. 1. 26; 7. 212; cf. ἐν τῷ μέρει 5. 70; Thuc. IV. 11. 3, ἐν τῷ μέρει 'by turns,'<sup>157</sup> so VIII. 86. 3; without art. 93. 2; (w. art.), Andoc. I. 16. 123; without art. Lysias II. 33; Isocr. IV. 96, 164; Xen. Hell. 2. 1. 5; 7. 1. 14 (*bis*); An. 3. 4. 23, ἐν τῷ μέρει 'each in turn'; 7. 6. 36, ἐν τῷ μ. καὶ παρὰ τὸ μέρος 'in and out of turn'; Cyr. 2. 3. 18, ἐν μέρει; Plat. Theaet. 179 E, 189 E, 190 C; Cratyl. 410 D; Soph. 242 E; 252 B; Pol. 265 A; Symp. 214 B; Prot. 347 D, ἐν μέρει . . . κοσμίως; Gorg. 474 A, B (w. art.); 496 B (*ter*); often strengthened by ἔκαστος as Rep. 520 D, ἔκαστοι ἐν μ.; so 540 B, 577 C, 581 C; 615 A, 617 C; Legg. 819 B, ἐν μέρει καὶ ἐφεξῆς καὶ ὡς πεφύκασι γίγνεσθαι; 876 B, ἐκάτερον ἐν μ.; so 947 B *et al.*; Parm. 150 A, ἐν δλῳ . . . ἐν μέρει; Demodoc. 383 E; Isae. IX. 24; Aeschin. II. 41; III. 2, 4; Dem. 25. 24; 907. 1 (w. art.). Nicomach. 1. 40 (K. III p. 387); Com. Frg. Adesp. 568, 1249 K, ἐν τῷ μέρει. But ἐν μέρει c. gen. and a verb, *τιθέναι*, *ποιεῖσθαι*, *καταθέσθαι*, *λαβεῖν*, etc., is almost a periphrasis, 'to put in the category, the class of . . .', 'to consider as,' so ἐν μοτρᾳ, ἐν μεριδῃ, ἐν τάξῃ, ἐν λόγῳ *τιθέναι*, *ποιεῖσθαι* q. v. Also w. *εἶναι* or without vb. 'in the category of', Isocr. IX. 24, ἡγουμένους οὐχ οἶλον τ' εἶναι τὸν τοιοῦτον τὴν φύσιν ἐν ἴδιωτον μέρει διαγαγεῖν; Plat. Rep. 347 A, ὡς ἐν μισθοῦ μέρει εἱρηκας (*τὴν ξημίαν*); 348 E, εἰ ἐν ἀρετῇς καὶ σοφίᾳ τίθης μέρει τὴν ἀδικίαν; cf. as variant 349 A, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτῷ καὶ σοφίᾳ ἐτόλμησας θεῖναι; 370 B (no verb), μή ἐν παρέργον μέρει (cf. ἐν παρέργῳ p. 182); 424 D, ὡς ἐν παιδιᾶς γε μέρει; Aeschin. I. 126, ἐν σκώμματος μέρει 'by way of a joke';<sup>158</sup> ib. 151, ἐν εὐχῆς μέρει τὸν ἔρωτα ποιούμενος 'as a prayer'; Alexis, 240. 2. K., ὥστε μήτ' ἐν ἀνθρώπον μέρει / μήτ' ἐν θεοῦ ζῆν; Hyper. V. 10, ἐν προσθήκης μέρει 'as an appendage,' so Dem. 154. 8;<sup>159</sup> 37. 31, ἐν ὑπηρέτου καὶ προσθήκης μέρει γεγένησθε,

<sup>157</sup>Cf. Pind. ἐν ἀμείβοντι *supra*, p. 161. Cf. ἐν περιτροπῇ, 'by turns,' 'one after another' (lit. a turning about, changing): Hdt. 2. 168, τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο 'they reap the fruit of these lands in turn,' so 3. 69.

<sup>158</sup>So Diog. L. II. 111.

<sup>159</sup>Cf. Dem. 22. 14, S F B, ἐν μὲν προσθήκῃ μερὶς, vulg. προσθήκης μέρει, Rehdantz-Blass, Gram. u. Lexik. Index S. 71, vielleicht kaum zu sichern durch ἐν προσθήκῃ γενέσθων, Aristeid. 1. 663 Dind., ἐν παρακαταθήκῃ ὁ τάλαντα Polyb. 33. 12. 2.

so 175. 31; cf. 207. 19, ἐν κατηγορίας μέρει ποιεῖσθαι; cf. 286. 176, αὐτοῖς ὡς ἐν τῇ τῶν ἐχθρῶν οὖσιν μερίδι; cf. 323. 292, ἐν τῷ τῶν ἐναντίων μέρει τετάχθαι; 465, 27, δίδοτ' ἐν τιμῆς μέρει ταῦτα, ‘as an honor’; cf. 568. 165;<sup>160</sup> cf. 166 (vb. expressed), τοῦτ' ἐν εἰεργεσίᾳ ἀριθμήσει μέρει;<sup>161</sup> 638. 56; 668. 148 (*bis*), οὐ τίθημι ἐν ἀδικήματος μέρει.<sup>162</sup> Dem. 23. 18, ἐν οἰδενὸς εἶναι μέρει τὸν ποιοῦτον, ‘such a man was as no one’;<sup>163</sup> 1095. 64, ἐν τεκμηρίου μέρει ποιεῖσθαι; cf. τίθεσθαι ἐν, p. 198, ποιεῖσθαι ἐν, p. 197 f.

ἐν μοίρᾳ=adv. as in Hom: Il. 19. 186; Od. 22. 54, ‘rightly,’ ‘fitly,’ cf. κατὰ μοίραν in Hom., Plat. Legg. 775 C. But more commonly c. gen. like ἐν μέρει Plat. Phileb. 54 C (w. art.), ἐν τῇ τοῦ ἀγαθοῦ μοίρᾳ ἔκεινό ἐστι ‘is to be considered in the light of a good,’ i. e., ‘as a good’; Dem. 639. 61, ἐν πολεμίου μοίρᾳ; c. ὡς or ώσπερ Plat. Legg. 656 B, ψέγη δὲ ὡς ἐν παιδίας μοίρᾳ, Lat. *tamquam per lusum*. cf. Rep. 424 B; cf. Plut. de lib. ed. 6 E, ἀλλ’ ὡς ἐν φαρμάκου μοίρᾳ τοῦτο ποιητέον ἐστί, ‘by way of remedy’; Luc. Zeux. 2. 840, ώσπερ ἐν προσθήκης μοίρᾳ (cf. *supra* ἐν προσθήκης μέρει).

ἐν τάξει has three uses: a. most frequently quasi-technical as a military term; b. equiv. to adv. like ἐν κόσμῳ *supra*; c. metaph. c. gen. ‘in the rank of,’ ‘position of’ like ἐν μέρει, ἐν μοίρᾳ c. gen. (a.) ‘in battle array,’ ‘in order,’ also ‘at his post’ in the line of battle. This is really an adverbial use and the transition from the military sense to the general meaning ‘in order,’ is so easy that sometimes it is difficult to draw a sharp line between them. Thuc. IV. 72. 2; V. 66. 1; VI. 34. 4; VII. 78. 1; VIII. 69. 1; Xen. Hell. 5. 2. 42; 4. 43; 7. 2. 22; Oec. 8. 8 (*quater*); An. 5. 1. 2, ἐν τάξει ὥν ‘in line of battle’; 4. 24, 8. 13; 7. 1. 22, θέσθε τὰ ὅπλα ἐν τάξει ὡς τάχιστα, ‘in battle array’; Cyr. 3. 3. 57; 4. 2. 24, 33; 5. 2. 1, 3. 1, 53, 57; 8. 3. 34; Plat. Lach. 182 A ‘in battle array’; 190 E, ἐν τῇ τάξει μένων ‘remaining at his post,’ so 191 A; Dem. 558. 133, ‘in battle array’; but 331. 320 ‘each at his post’; 1394. 24 (*bis*) ‘at their post’;<sup>164</sup> but Plat. Rep. 617 D, 620 D ‘in order’ of orderly succession; Theaet. 153 E, ‘in order’ may contain a suggestion of the military notion ‘at its post,’ ‘in its appointed place,’ ἥδη γάρ ἂν εἴη τε δῆπον ἐν τάξει καὶ μένοι καὶ οὐκ ἄν ἐν γενέσει γίγνοιτο; Legg. 898 B, μηδ’ ἐν κόσμῳ μηδ’ ἐν τάξει;<sup>165</sup> 637 E is a clear case

<sup>160</sup>Cf. as variant, Dem. 650. 89, ἐν δωρειᾶς τάξει.

<sup>161</sup>Rehdantz-Blass cf. Cic. Phil. 11. 1. 3, *mors in beneficiorum parte numeretur*.

<sup>162</sup>Rehdantz=Hyp. f. Eux. c. 36. 25, ἐὰν τὰ . . . γεγονότα ἐν ἀδικήματι ψηφίσσοθε εἴναι.

<sup>163</sup>Cf. Paus. 10. 28. 4, χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενὸς μερίδι έποιησαντο.

<sup>164</sup>Cf. ptc. phr. ἐν τῷ τεταγμένῳ *supra*, p. 161.

<sup>165</sup>Cf. without prep. as a military term, κόσμῳ καὶ τάξει, Thuc. IV. 126. 6.

of the (b.) adverbial use, *χρῶνται καὶ ταῖς ἄλλαις τρυφαῖς . . . ἐν τάξει δὲ μᾶλλον τούτων* 'in a more orderly manner;' here it has become a pure adv. and is compared by means of the adv. modifier *μᾶλλον*. (c.) c. gen. Dem. 229. 13, *ἐν ἐπηρείᾳ τάξει*,<sup>166</sup> 'by way of insult'; 481. 81. *ἥλθεν ἐν ἐχθροῦ τάξει* 'he came as an enemy'; cf. 246. 63; 650. 89, *ἐν δωρεῖᾳ . . . τάξει* (cf. *ἐν μέρει* 568. 165); (w. art.) Hyper. III. XL. 30, *ἰδιώτην δ' ὅντα κρίνεις ἐν τῇ τοῦ ῥήτορος τάξει*.

*ἐν μέτρῳ*, Plat. Rep. 380 C, 601 B; Xen. Mem. 1. 2. 21, etc. Cf. *ἐν τῷ μέτρῳ*, Aeschin. I. 141; *ἐν τοῖς μέτροις*, Isocr. XV. 47. Cf. *ἐν ρυθμῷ, infra*.

*ἐν μοίρᾳ*, v. *supra*, p. 181.

*ἐν νόμοις*, 'according to the laws,' 'legal,' 'legally,' Plat. Critias 121 B; (w. art.) Lycurg. 1; Dem. 504. 154 *et al.* But cf. Plat. Prot. 327 C, *τῶν ἐν νόμοις καὶ ἀνθρώποις τεθραμμένων* (J., 'those who have been brought up in laws and humanities'). Cf. *ἐν θεοῖ*.

*ἐν τε παιδιᾶς καὶ ἐν σπουδαῖς*, 'in jest and in earnest,' Plat. Legg. 647 D; Cratyl. 406 C, *ἐν παιδιᾷ* 'in jest,' but Legg. 798 C, *ἐν ταῖς παιδιᾶς* 'in their games.' Cf. *κατὰ* c. pl. Legg. 732 D; cf. *ἀπὸ σπουδῆς* 'in earnest,' 'seriously,' Il. 7. 359; 12. 233, so *μετὰ σπουδῆς*, cf. opp. *ἐν ταῖς παιδιᾶς* Xen. Symp. 1. 1.

*ἐν παρέργῳ*, 'as a bye-work,' 'a secondary, subordinate matter,' Lat. *obiter*, Ger. *nebenbei*. Soph. Ph. 473, *ἄλλ'* *ἐν παρέργῳ θοῦ με* (very idiomatic), 'give me a passing thought' (cf. *infra*, *τίθεσθαι* *ἐν* p. 198)=*ἐν παρέργῳ μέρει*, Plat. Rep. 370 C; Eur. I. T. 514, *ὡς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας*; cf. Thuc. 6. 69. 3 (L. and S. sc. *θεντο*); Plat. Theaet. 184 A, *εἴτε τις ἐν παρέργῳ σκέψεται*; Symp. 222 C, *ὡς ἐν παρέργῳ δὴ λέγων ἐπὶ τελευτῆς αὐτὸς θῆκας*; Tim. 89 E, *τὸ δὲ ἐν παρέργῳ . . . ἐπόμενος contr. δὲ ἀκριβεῖας . . . διελθεῖν*; cf. Legg. 921 D. Cf. *ἐκ* p. 67, first in Thuc. I. 142. 9. Cf. Arist. Pol. 1336.<sup>b</sup> 24, *ἐν παραδρομῇ ποιεῖσθαι τὸν λόγον*, 'cursorily,' Lat. *obiter*. So *ἐκ παρόδου*, Arist. Coel. 306.<sup>b</sup> 27, G. A. 757.<sup>a</sup> 12. Cf. de sensu et sensili 444.<sup>a</sup> 28.

*ἐν ρυθμῷ*, cf. *ἐν μέτρῳ supra*. Verg. *in numerum*: Xen. Symp. 2. 8; An. 5. 4. 14; 6. 1. 8, 10, 11; Cyr. 1. 3. 10; Plat. Rep. 397 C; cf. 601 B; Legg. 670 B, *βαίνειν ἐν ρυθμῷ*, etc.

*ἐν δὲ σπουδῇ*, 'in haste,' Xen. Cyr. 4. 3. 13, so dat. adv. without prep. Cf. *διὰ* Eur. Bacch. 212.

<sup>166</sup>Cf. Com. Fr. (Kock I 672) Ameips. 9, *κατ' ἐπῆρειαν* 'in a spirit of wanton insolence,' 'insolently.'

ἐν σχερῷ, 'in a line,' 'continuously,' 'uninterruptedly,' Pind. Nem. I. 69;<sup>167</sup> XI. 39; Is. V. (VI.) 22. *σχερός* found only in this phrase.<sup>168</sup> Cf. epic adv. *ἐπισχερώ*.

*ἐν τάξει*, v. *supra*, p. 181 f.

*ἐν τάχει*, *confestim*, Pind. Nem. V. 35; Aesch. Pr. 747 'at once'; Ag. 1240, 1448; Soph. O C 500; Ai. 804; El. 16, 387; frg. 808; Eur. El. 641, *παρέσται δ' ἐν τάχει<sup>169</sup> θοίνην ἔπι*; Ar. Vesp. 1439; Thuc. I. 79, *πολεμητέα εἶναι ἐν τάχει*; 86, *τιμωρητέα ἐν τάχει καὶ παντὶ σθένει*; 90. 5; II. 101. 5; III. 29. 1; IV. 106. 1, 123. 4; V. 57. 1, 64. 1; VI. 33. 3; 91. 4, 92. 1; VIII. 95. 2 (cf. in same sentence *κατὰ τάχος*); Xen. Cyr. 6. 1. 12; Ages. 1. 18, *et al.* Cf. *ἀπό*, *διά*, *εἰς*, *κατά*, *μετά*, *σύν* w. this noun.

*ἐν τέλει*, Eur. Bacch. 860, etc., v. *supra* p. 167. Cf. *ἐν τελευτῇ*; cf. w. other preps. v. *εἰς*, pp. 86, 111. *ἐν τελευτῇ*, Pind. O. VII. 27, *τοῦτο δ' ἀμάχανον εὐρεῖν, / ὅτι νῦν ἐν καὶ τελευτῇ φέρτατον ἀνδρὶ τυχεῖν*. But c. gen. without idiomatic force, Aesch. Sept. 937, *νέκεος ἐν τελευτῇ*, cf. 578. Cf. *ἐν τέλει*; cf. w. other preps. v. *εἰς*, pp. 86, 112.

*ἐν τύχῃ*, Aesch. Ag. 685, *γλῶσσαν ἐν τύχᾳ νέμων* 'guiding the tongue by good hap';<sup>170</sup> Eur. Hel. 1374, *κάλλιστα δὴ τάδ' ἥρπασ'* *ἐν τύχῃ πόσις* 'in good fortune'; Thuc. IV. 73. 3, *οὐκ ἀν ἐν τύχῃ γίγνεσθαι σφίσιν*, etc. Cf. *ἀπό*, *διά*, *κατά*.

*ἐν ὥρᾳ*, Lat. *tempestive*, 'in due time,' 'in good season,' (first in Hom. Od. 17. 176, v. *supra*, p. 140); Pind. Ol. 6. 28; Hdt. 1. 31; Ar. Vesp. 242,<sup>171</sup> 689; Pax 122; Nub. 1117; Eccl. 395, *οὕτως ἐν ὥρᾳ*; cf. Xen. Oec. 5. 4; Plat. Phaedr. 240 D. But cf. c. gen. of *ἥρ*, Nub. 1008, *ἥρος ἐν ὥρᾳ*, 'in the spring-time,' so with other names of seasons. Cf. also p. 173; cf. *εἰς*, p. 107.

### b. With adjectives:

1. A frequent and interesting use is *ἐν* c. *ἔστι*, expressed or understood, and a neut. adj., e. g., 'it is opportune, easy, holy, safe,' etc.,<sup>172</sup> a favorite usage of Euripides. Soph. El. 384, *νῦν γὰρ ἐν καλῷ φρονεῖν*,<sup>173</sup>

<sup>167</sup>But v. Fennell *ad loc.* for discussion of MSS. reading.

<sup>168</sup>Cf. Ap. Rhod. 1. 912, *ἐνσχερώ*, etc.

<sup>169</sup>Text doubtful.

<sup>170</sup>But Soph. O T 80, slightly different, *ῶναξ Ἀπολλον, εἰ γὰρ ἐν τύχῃ γέ τῷ σωτῆρι βαίη λαμπρὸς ὥσπερ ὅμματι*, Jebb: *ἐν τύχῃ* nearly = *μετὰ τύχης*, 'invested by,' 'attended by.'

<sup>171</sup>Apparently here either 'exactly at the season,' or 'early in the morning.'

<sup>172</sup>A characteristic group of these phrases will be discussed separately, but others will be cited under specific adjectives.

<sup>173</sup>Schol. *εἴκαιρον*; so Soph. Ph. 1155 *καλόν=καίρον*, O T 78 *εἰς καλόν=καίρως* Jebb.

'now is the time to be wise,' so Eur. Her. 971, *οὐκον τέτ' ἐστὶν ἐν καλῷ δοῦναι δίκην*; cf. Ar. Eccl. 321 (a difficult case to distinguish, but probably of time and idiomatic); Plat. Rep. 571 B, *Οὐκοῦν, ηδός ὁστέρις τέτ' ἐν καλῷ*; cf. p. 188 f. Eur. I. A. 969, *ἐν εὐμαρεῖ τε δρᾶν τε καὶ μὴ δρᾶν καλῶς* (sc. ἐστι), 'it is easy';<sup>174</sup> Eur. Hel. 1277, *ἐν εὐσεβεῖ γοῦν νόμιμα μὴ κλέπτειν νεκρῶν*, 'it is holy,' i. e., 'it is a matter of piety.' A rare and peculiar instance of the same idiom is Eur. El. 550, *ἀλλ' εὐγενεῖς μέν, ἐν δὲ κιβδήλῳ τόδε*, 'but this may be false.' To be compared with these phrases,<sup>175</sup> is Soph. Ant. 1097, *τότε εἰκαθεῖν γάρ δεινόν, ἀντιστάντα δὲ/ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα*. (Jebb: 'tis a dire choice.')<sup>176</sup> Cf. further *ἐν ἀδηλοτέρῳ* Xen. Hell. 7. 5. 8; (v. *ἀδήλῳ*), *ἐν ἀπόρῳ* Democr. frg. (v. p. 185, *ἀπόρῳ*), *ἐν ἀσφαλεῖ* q. v., *ἐν ἵσῳ* Eur. I. A. 1199, etc.

2. Adj. c. *ποιεῖσθαι* *ἐν*, *τιθεῖσθαι* *ἐν*, etc., 'to hold, regard, consider a thing in a certain way.' For similar phr. w. nouns v. *infra*, pp. 197, 198. Soph. Ph. 498, *τοὺμὸν ἐν σμικρῷ μέρος/ποιούμενοι* 'holding in slight account';<sup>177</sup> Hdt. 1. 118, *οὐκ ἐν ἐλαφρῷ ἐποιεύμην*, 'I did not count it a light matter,' i. e., 'I bore it ill'; but 3. 154, 'counting it a light matter, i. e., making light of it, he maimed himself,' *ἐν ἐλαφρῷ ποιησάμενος*. Soph. Ph. 875, *πάντα ταῦτ' ἐν εὐχερεῖ/εθον*, 'thou didst count all these things easy'; Eur. Hec. 806, *ταῦτ' οὐν ἐν αἰσχρῷ θέμενος*, 'counting this shameful.' An interesting variation of verb, and of number from sing. to pl., is seen in Soph. O T 287, *ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτο* *ἐπιραξάμην*. It appears as if this phr. started with 'I did not fail to do this,' 'did not leave it among the things undone' and was fused with such idioms as those cited above, 'I did not treat even this as a negligible thing.'<sup>178</sup>

<sup>174</sup>Cf. Lat. *in promptu est*, Tac. Agr. 19. 5, Ov. M. 2. 86; 13. 161, but Tac. H. 5. 5. 2 'in readiness'; cf. Theocr. 22. 61, *ἐν ἐτοίμῳ[ἐστι]*. Cf. Ar. Meteor. 356.<sup>b</sup> 19, *ἐν προχέρω γάρ τοντον τὴν αἰτίαν ιδεῖν* (sc. ἐστι), 'it is easy.' Cf. also Lat. Plaut. Capt. 336, *in proclivi*, Ter. Andr. 701; but *ex proclivo*, Plaut. Mil. 1018. Cf. other cases of this Gk. idiom in Tac. *in aperio esse*, Agr. 1. 2; 33. 5; Hist. III. 56; *in ambiguo fuit*, Agr. 5. 3.

<sup>175</sup>Cf. further Epicur. *Sentent. select.* 1 ap. Diog. X. 139 (p. 71 Us.) R P §469, a, *ἐν ἀσθενεῖ γάρ πᾶν τὸ τουοῦτον*, 'involves weakness'; cf. superl. (w. art.) Thuc. III. 52. 3.

<sup>176</sup>Jebb's explanation seems to be the right one: 'it is open to me as a dreadful alternative,' lit. as a thing in the region of *τὸ δεινόν*, a fusing of *πάρεστιν* and *ἐν δεινῷ ἐστιν*. For textual conjectures v. Jebb crit. n. But *ἐν δεινῷ ὅντα* Thuc. VII. 8. 1 (pl.); 48. 4 (pl.) means simply 'being in danger,' so Xen. An. 2. 3. 22; 3. 2. 10 (pl.), *κάνεντας δεινοῖς*.

<sup>177</sup>But cf. without *ποιεῖσθαι*, Theocr. 22.212, *οὕτω Τυνδαρίδαις πολεμιζέμενοι οὐκ ἐλαφρῷ*. Cf. Lat. *in levī habitū*, Tac. H. 2. 21; Ann. 3. 54.

<sup>178</sup>So Jebb, q. v., for use of *πράσσεσθαι* (midd.) and *ἀργοῖς*. *ἐν ἀργοῖς* occurs only here.

## 3. Other adv. phr. with adjectives:

ἐν ἀδήλῳ, Lat. *in obscuro*, Antiphon V. 6, τὰ ἐν ἀδήλῳ ἔτ' ὅντα ‘being uncertain’; cf. (compar.) Xen. Hell. 7. 5. 8, ἔνθ’ . . . καὶ τοῖς πολεμίοις ἐν ἀδηλοτέρῳ ὡς τι πράττοιτο ‘where the enemy were more uncertain as to what he would do’; Thuc. 1. 78, ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύειται; Plat. Rep. 460 C (v. *sub ἀπορρήτῳ*). Cf. ἐξ, p. 69.

ἐν αἰσχρῷ, v. *supra*, p. 184.

ἐν ἀμφισβητησίᾳ, Dem. 274. 139, οὐκέτ’ ἐν ἀμφισβητησίᾳ τὰ πράγματα ἦν, ‘doubtful.’

ἐν ἀμφιβόλῳ, Thuc. II. 76. 3, καὶ ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι, ‘they would be more exposed (or attacked) on both sides,’ i. e., = Eng. ‘between two fires’; cf. Aesch. Sept. 298, τοὶ δ’ ἐπ’ ἀμφιβόλοισιν / λάπποντι πολίταις / χερμάδ’ ὀκριθεσσαν ‘on either hand’; but cf. Luc. *dial. mort.* 1. 1. ἐν ἀμφιβόλῳ σοι ἔτι ὁ γέλως ἦν ‘your laughter was doubtful,’ like ἐν ἀμφισβητησίᾳ. Cf. εἰς Thuc. IV. 18.

. ἐν ἀπορρήτῳ, ‘in secret,’ ‘secretly,’ Andoc. I. 45;<sup>179</sup> II. 19, 21; Lys. XIII. 21; Plat. Theaet. 152 C; Rep. 460 C, ἐν ἀπορρήτῳ τε καὶ ἀδήλῳ (sc. τόπῳ); Dem. 1372. 80;<sup>179</sup> Xen. An. 7. 6. 43, ἐν ἀπορρήτῳ ποιησάμενος ‘forbidding him to speak of it.’ Cf. (pl.) Plat. Phaed. 62 B; Arist. Oec. 1348.<sup>b</sup> 1, λόγους ἐποιήσατο . . . ἐν ἀπορρήτοις; id. frg. 612. 1581.<sup>a</sup> 42, ἐν ἀπορρήτοις φυλάττειν ‘to keep as a secret.’ Cf. διά, p. 26.

ἐν ἀπόρῳ, frg. Democr. Diels, *Vorsokr.*<sup>2</sup> 388. 12 (R P, §204), ἐτεῖη οἷον ἔκαστον γιγνώσκειν ἐν ἀπόρῳ ἐστί<sup>180</sup> (cf. neut. adj. c. ἐστι *supra*, p. 183); Thuc. I. 25. 1, ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρόν, ‘they were at a loss how to manage the present conditions’; III. 22. 6, ἀλλ’ ἐν ἀπόρῳ ἥσαν εἰκάσαι τὸ γιγνόμενον, cf. ἐν ἀπορίᾳ ἔχεσθαι, εἶναι, p. 193. But Thuc. II. 62. 5, ἐδπίδι . . . ἥσ ἐν τῷ ἀπόρῳ ἡ ἴσχύς (sc. ἐστι). But (pl.) Xen. An. 7. 6. 11, ἀκούων (ὑμᾶς) ἐν ἀπόροις εἶναι, ‘hearing that you were in great straits,’ so Cyr. 1. 6. 3.<sup>181</sup>

ἐν ἀπροσδοκήτῳ, with ἐξ ἀπροσδοκήτου *supra*, p. 69, cf. Luc. Tox. 41, εἰ καὶ ἐν τῷ ἀπροσδοκήτῳ τότε ὑπερέσχον.

ἐν ἀργοῖς, v. p. 184.

ἐν τῷ ἀσθενεστάτῳ, Thuc. III. 52. 3, c. εἶναι, ‘already they were in the last stage of weakness’ (so Smythe, who compares Dio C. lxxiv.

<sup>179</sup>Lutz overlooks these cases and states that the expression is found in the Orr. only in Andoc. II. 19, 21 and Lys. XIII. 21.

<sup>180</sup>Ap. Sext. Math. VII. 137, γινώσκειν ἐν ἀπόρῳ ἐστι ‘it is difficult to know.’

<sup>181</sup>Cf. Alex. 234 K., εὐπόρους / ἐν τοῖς ἀπόροις, but texts differ; another reading is εὐπόρους, / ἐν δ’ ἀπορίαις βλέποντας εἰς ἀθλιωτέρους.

12. 52, ἐν τῷ ἀσθενεστάτῳ ἐγένοντο, Paus. IX. 7. 6, ἐς τὸ ἀσθενέστατον προήχθησαν.)

ἐν ἀσφαλεῖ, cf. other adj. c. εἶναι, γίγνεσθαι ἐν and similar verbs. ἐν ἀσφαλεῖ means a, ‘it is safe,’ cf. *supra* neut. adj. c. ἔστι, p. 183 f. b. More frequently, ‘in safety,’ ‘in a safe place, occasionally ‘in time of safety.’ c. c. gen. of artic. inf. usually w. neg., ‘safe from,’ etc. It is used both w. and without art., but the latter twice as frequently. Xen. has compar. three times and superl. twice without art. (a.) Eur. Hec. 981, χωρεῖτ· ἐν ἀσφαλεῖ γάρ οὐδὲν ἐρημία; I. T. 762; Hipp. 785, τὰ<sup>182</sup> πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίον ‘to act the part of a busybody, i. e., to be officious, is not safe;’ here the idiom is confused by the use of βίον so that it seems to be a cross between two uses, ‘is not safe’ and ‘is not in safety of life’; Thuc. I. 137. 4, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοὶ, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν η ἀποκομιδὴ ἐγίγνετο, ‘was safe for me, but dangerous for him’; Andoc. II. 21, ἐδεξάμην δ’ ἀν ἀντὶ πάντων χρημάτων εἶναι ἐν ἀσφαλεῖ φράσαι πρὸς ὑμᾶς ἀ καὶ τῇ βουλῇ ἐν ἀπορρήτῳ εἰσήγγειλα; cf. Antiphanes 204. 14 K. Dem. 388. 152; 425. 262, ἔως οὖν ἔτ’ ἐν ἀσφαλεῖ, φυλάξασθε ‘while it is still safe’, but a personal verb might be supplied = ‘while you are still in safety.’ Cf. Xen. Hell. 7. 5. 8 (compar.)<sup>183</sup> (b.) Eur. Her. 397, ποιᾳ . . . /ἐν ἀσφαλεῖ τε τῆσδ’ ιδρύσεται χθονός, ‘in safety,’ ‘safely’; Thuc. IV. 126. 6 = ‘in time of safety,’ ‘when there is no danger’; VIII. 39. 4, ὡς ἐν ἀσφαλεῖ ὄντες (personal, ‘in safety,’ i. e., ‘safe’);<sup>184</sup> similar are Xen. Hell. 2. 3. 28 (with article); 7. 4. 21; An. 5. 6. 33; Cyr. 6. 1. 23; Ages. 2. 13 (w. art.); Cyr. 7. 1. 21 (comp.), so An. 3. 2. 36 ‘in a safer position’; (posit. w. art.) An. 4. 7. 8; Cyr. 7. 5. 6; 8. 7. 27; Cyr. 7. 1. 16 (superl.); so An. 1. 8. 22; Plat. Legg. 892 E, 893 A; Hyper. VI. XI. 31, ἐν τῷ ἀσφαλεῖ γεγενῆσθαι (cf. ἐν ἀσφαλείᾳ III. XLV. 36, some texts ἐν ἀσφαλεῖ). Cf. ἐν ἔχυρῳ *infra*. (c.) Xen. Cyr. 3. 3. 31 εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν ‘safe from suffering anything’, ib. 2. 4. 13, ἐν ἀσφαλεῖ εἶναι τοῦ μὴ αὐτός γε ὑποχείριος γενέσθαι; cf. Menand. Samia 25 (Capps), the same constr. in the affirm., ἐν ἀσφαλεῖ/εἶναι νομίσασα τοῦ λαλεῖν ‘safe in talking’. (Capps: ‘the gen. defines the scope of the safety’).

ἐν ἀφανεῖ, opp. ἐν τῷ φανερῷ *infra*, p. 191. Thuc. I. 42, ἐν ἀφανεῖ ἔτι κεῖται; 138. 3 (w. art.), so III. 23. 4; VII. 75. 4, περὶ τῶν ἐν ἀφανεῖ

<sup>182</sup>L. τὸ.

<sup>183</sup>This might be either ‘where it (i. e., the camp) was safer’ or ‘was in a safer place,’ but the parallelism with ἐν ἀδηλοτέρῳ indicates the neut. adv. use, ἐνθεῖτο καὶ τοῖς πολεμίοις ἐν ἀδηλοτέρῳ ὅ τι πράττοιτο.

<sup>184</sup>Cf. Hiero 2. 10, οὐ δὲ τύσαννος οὐδὲ . . . ἐν ἀκινδύνῳ ἐστίν.

δεδιότας; but Plat. Legg. 954 D, *ἐὰν δ'* . . . *ἐν ἀφανεῖ κέκτηται*, ‘secretly’; cf. Lat. Liv. *Praef. in obscuro sit.* Cf. w. noun Antiphon 5. 59, *σὺ δ'* *ἔμε* *ἐν ἀφανεῖ λόγῳ σῆτεῖς ἀπολέσαι.* Cf. *ἐκ*, p. 70; *εἰς*, p. 113. Adv. *ἀφανῶς*.

*ἐν βραχεῖ, βραχέσι, βραχυτέροις, βραχυτάτῳ, βραχυτάτοις:* Pind. Py. I. 82 ‘in brief compass’ (sc. λόγῳ or μίθῳ, although the phr. is apparently so well established as not to need the expression of the noun); Pind. also has superl., Is. V. (VI.) 59, *εἰρήσεται πα κ' ἐν βραχίστοις;* Aesch. Pers. 713 expresses λόγῳ,—*πάντα γάρ, Δαρεῖ, ἀκούσῃ μῆθον ἐν βραχεῖ λόγῳ,*<sup>185</sup> Soph. El. 673, *ἐν βραχεῖ συνθεῖς λέγω ‘in brief compass’; but O C 586 must be taken in connection with the following line, ΘΗ. ἀλλ' *ἐν βραχεῖ δὴ τήνδε μ' ἔξαιτεῖ χάριν.* / OI. ὅρα γε μήν οὐ σμικρός, οὐχ, ἀγών ὅδε, ‘But this is a small favor which you ask of me,’ i. e., is in small compass.’ ‘Yet see, this contest is no slight one.’<sup>186</sup> O C 1581, *οὐθ' ὁ μῆθος ἐν βραχεῖ/φράσαι πάρεστιν.* Eur. Hel. 1522, *ὡς ἀν* *ἐν βραχεῖ μάθης;* Suppl. 566; I. A. 829; Or. 734; frg. 28, the same lines assigned to Eur. in Ar. Thesm. 177, *ὅτις ἐν βραχεῖ/πολλοὺς καλῶς οἶστε τε συντέμνειν λόγους;* Xen. Ages. 7. 1, *ὡς ἐν βραχεῖ εἴπειν;*<sup>187</sup> Dem. 1459. Prooe. 53. (cf. Eur. Phoen. 917, *ἐν βραχεῖ λόγῳ,* Suppl. 478, *ἐκ βραχιόνων*). *ἐν βραχέσι,* Dem. 258. 95, *διεξελθεῖν, καὶ ταῦτ'* *ἐν βραχέσι;* 304. 229; 594. 3; 703. 10. *ἐν βραχυτέροις,* Plat. Prot. 334 E; so Gorg. 449 B.<sup>188</sup> *ἐν βραχυτάτῳ,* Xen. Cyr. 1. 2. 15; 8. 2. 5, *τὸν ἐν βραχυτάτῳ διατρίβοντα.* *ἐν βραχυτάτοις,* Antiphon I. 18, *ὡς ἐν βραχυτάτοις,* (sc. λόγοις); so Dem. 1009. 5. (Cf. *διὰ βραχέων*, etc., p. 26 f. Also corresponding adv. Xen. Hell. 1. 7. 5, *βραχέως ἀπολογεῖσθαι.* Cf. also in similar meaning, *ἐν ὀλίγοις, ἐλαχίστῳ, ἐλαχίστοις*).*

But temporal, Hdt. 5. 24. 3, *ἐν βραχεῖ* (sc. χρόνῳ); so Thuc. III. 46. 2, *ἐν βραχυτάτῳ;* cf. Plat. Symp. 217 A, *ὡστε ποιητέον εἶναι ἐν βραχεῖ ὅ τι κελεύον Σωκράτης.* Cf. *ἐν ὀλίγῳ.*

*ἐν δείνῳ, v. supra*, p. 184.

*ἐν ἐλαφρῷ, v. supra*, p. 184.

*ἐν ἐλαχίστῳ, ἐλαχίστοις,* Hdt. 2. 24, *ὡς μέν νῦν ἐν ἐλαχίστῳ δηλῶσαι,* cf. *ἐν βραχεῖ, βραχυτάτῳ,* etc., *supra*, so pl. Isocr. V. 154. But purely

<sup>185</sup>But M has *χρόνῳ* which Sidgwick retains.

<sup>185</sup>v. Jebb *ad loc.*

<sup>187</sup>Cf. Diels, *Vorsokr.* 2 605. 4. Antiph. fr. 91, *ἐμ βραχεῖ ἀντὶ τοῦ ἀπλῶς καὶ ἐν κεφαλαίω.*

<sup>188</sup>For similar thought expressed by *ἐν* and an abstraction, cf. Plat. Prot. 335 B, *καὶ ἐν μακρολογίᾳ καὶ ἐν βραχυλογίᾳ οἶστε τ' εἰ συνονσίας ποιεῖσθαι.*

lit. local use Thuc. VII. 70. 4. (Cf. *ἐν ὀλίγῳ* in same sentence); cf. Isocr. I. 40.<sup>189</sup>

*ἐν τῷ ἐμφανεῖ*, Thuc. 2. 21. 2; Xen. An. 2. 5. 25. Cf. *eis*, p. 113, *ἐκ*, p. 70. Like *ἐν τῷ φανερῷ*, *q. v.* Adv. *ἐμφανῶς* cf. *καταφανεῖ*, etc. *ἐν ἐπηκόῳ*, Xen. An. VII. 6. 8, *καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνέα.* Cf. *eis* *ἐπήκοον*, *v. supra*, p. 113. Also later, *ἐξ ἐπηκόου*, Luc. Contempl. 20; *eis* id. conv. 21; *eis* c. superl. and art. Icarom. 23, *v. p. 113.*

*ἐν ἐπικινδύνῳ*, *v. supra*, p. 186.

*ἐν ἐπιπέδῳ*, *v. infra*, p. 191.

*ἐν εὐμαρεῖ*, *v. supra*, p. 184.

*ἐν εὐσεβεῖ*, *v. supra*, p. 184.

*ἐν εὐφυλάκτῳ*, *v. supra*, p. 165, *ἐν φυλακῇ*, ftn. 111.

*ἐν εὐχερεῖ*, *v. supra*, p. 184.

*ἐν ἐχυρῷ*, allied to *ἐν ἀσφαλεῖ* *q. v. p. 186*, Thuc. VII. 77. 6, *ἥδη νομίζετε ἐν τῷ ἐχυρῷ εἶναι*, ‘in safety’; Xen. Cyr. 3. 3. 27, *τὸ ἐν ἐχυρῷ εἶναι*; cf. Oec. 9. 3; Cyr. 1. 6. 26, *ταῦτα πειρώμεθα ὡς ἐν ἐχυρωτάτῳ ποιεῖσθαι*. Adv. *ἐχυρῶς*.

*ἐν ἡσύχῳ*, *v. supra*, p. 178.

*ἐν θαρσαλέῳ*, Thuc. II. 51. 6, *διὰ τὸ προειδέναι τε καὶ αὐτοὶ ἥδη ἐν τῷ θαρσαλέῳ εἶναι*; Lys. XII. 94, *ὑμεῖς νῦν ἐν τῷ θαρραλέῳ ὅντες*, so id. XXI. 25. Adv. *θαρραλέως*.

*ἐν ἰσοπέδῳ*, *v. infra*, p. 191.

*ἐν ἵσῳ*, Eur. I. A. 1199, *ἐν ἵσῳ γάρ ἦν τόδ'*, ‘this would have been fair’, cf. neut. adj. c. *ἐστί*, *supra*, p. 183 f. But Thuc. I. 133, *προτιμηθεί δ'* *ἐν ἵσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν*, ‘he had been selected as a victim equally with many’; II. 53. 4, *πάντας . . . ἐν ἵσῳ ἀπολλυμένους*, ‘all perishing alike’ (cf. *ἐν ὁμοίῳ* in same passage); ib. 60. 6, *ἐν ἵσῳ καὶ εἰ*; 61. 4; IV. 65. 4; VI. 78. 1; 87. 3; (*w. art.*) IV. 10. 4; 106. 1; Xen. An. 1. 8. 11, *ἡσυχῇ ἐν ἵσῳ καὶ βραδέως προσῆσαν*, ‘they advanced evenly, i. e., in even line, in (equal) step, and slowly’ (some commentators sc. *βήματι*, but it seems unnecessary. Note juxtaposition of dat. adv., prep. phr., and adv. Cf. also in similar connection, adv. *ὁμαλῶς* ib. 8. 14, *τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προήει*); cf. Cyr. 7. 1. 4; ib. 8, *ἐν ἵσῳ τούτῳ τὸ ἐπιποκὸν ἔχων συμπαρέπον*. Cf. *ἀπό*, p. 45, *ἔξ*, p. 71, *ἐπί*, *κατά* (*Hom.*), *eis*, p. 113.

*ἐν καλῷ*, a. c. *ἐστί* impers. *v. supra*, p. 184. b. Temporal, like *ἐν καιρῷ*, *δέοντι*, etc., Lat. *opportune*, Eur. I. A. 1106, *ἐν καλῷ σ' ἔξῳ δόμων / ηὔρηχ*', ‘well met’; Or. 579, *ἐν οὐ καλῷ μὲν ἐμνήσθην θεῶν*; ‘in a

<sup>189</sup>But Ar. Eth. N. 1131.<sup>a</sup> 15, *ἐστι δὲ τὸ ἵσον ἐν ἑλαχίστοις δυσίν*, ‘equality is between two things at least.’

favorable place or under favorable circumstances,' Thuc. 5. 59, 4; 60. 2; c. purely *local*: Ar. Thesm. 292, ποῦ ποῦ καθέξωμ' ἐν καλῷ (sc. τόπῳ); so Xen. Hell. 2. 1. 25; 4. 3. 5; c. gen. 6. 2. 9, ἐν καλῷ (*bis*) . . . ἐν καλλιστῷ); Ages. 2. 3; cf. Plat. Com. frg. 183 K, ἐν καλῷ, 'in a fine situation' (of the tomb of Themistocles);<sup>190</sup> Com. Fr. Adesp. 340. 5 K. c. gen. (in a passage praising Athens) 'has a fine situation as regards climate.'<sup>191</sup> ἐν καλλίονι, Dem. 185. 28, οὐδαμοῦ γάρ ἐν καλλίονι σώζοιτο τῇ πόλει, cf. εἰς καλόν, etc., p. 113. !

ἐν τῷ καταφανεῖ, cf. ἐν τῷ φανερῷ, ἐμφανεῖ. Adv. καταφανῶs Xen. Cyr. 7. 1. 5, ὡς δ' ἐν τῷ καταφανεῖ πάντες ἀλλήλους ἐγένοντο, 'visible.'

ἐν κενοῖς, nearly = κενῶs, Soph. Ai. 971, πρὸς ταῦτ' Ὁδυσσεὺs ἐν κενοῖς ὑβριζέτω.<sup>192</sup> Cf. διὰ κενῆs, p. 26.

ἐν κιβδῆλῳ, v. *supra*, p. 184.

ἐν κοινῷ, 'in common.' a. In a fig. and id. expression, Pind. Ol. XIII. 49, ἐγὼ δὲ φίδιος ἐν κοινῷ σταλεῖs, (v. Gildersleeve). Idiomatic, Eur. Or. 27, ἐῶ τοῦτ' ἀσαφὲs ἐν κοινῷ σκοπεῖn, Eng. 'leave it an open question.'<sup>193</sup> b. Other adj. and adverbial uses: Eur. Alc. 265, οἷs δὴ πένθοs ἐν κοινῷ τόδε, 'a common grief'; frg. 362. 43, ἐκεῖνο δ' οὐ τὸ πλεῖστον ἐν κοινῷ μέροs; 901. 10, ἀλοχον ἐν κοινῷ τε λύπηs ήδονῆs τ' ἔχειν μέροs. Ib. 636. 2, καὶ γάρ ἐν κοινῷ ψέγειν/ ἄπασι κεῖσθαι δυστυχὲs κούκ εύτυχέs. Cf. Andoc. II. 20. 6 (w. art.); Xen. Cyr. 2. 3. 8. Cf. Dem. 331. 320, ἐφαμίλλου τῆs εἰs τὴn πατρίδ' εἰνοίas ἐν κοινῷ πᾶσι κειμένηs. Cf. ἐn μέσω κεῖσθαι, *supra*, p. 158 f. Cf. Isocr. VI. 3; Id. XI. 35, νῦn δ' ἐn κοινῷ τῶn πραγμάτωn ὄντωn; Plat. Gorg. 490 B, ημῖn ἦ ἐn κοινῷ πολλὰ σιτίa καὶ ποτά; Isae. XI. 50; Dem. 317. 273, ἀεὶ δ' ἐn κοινῷ τῷ συμφέροn ἡ πόλιs προύτιθεi σκοπεῖn. c. But with the art. and sometimes without, ἐn κοινῷ is used of the public treasury: Hdt. 7. 144, γενομένωn χρημάτωn μεγάλωn ἐn τῷ κοινῷ; so Thuc. 6. 6. 3, ἐn τῷ κοινῷ

<sup>190</sup>Cf. Rhett. Spengel I. 182. 8, χρὴ δὲ τοῖs ἐn πολέμῳ τελευτῶsι εἰs ταφῆn τi χωρίon δημόσioν ἐn καλῷ πρὸ τῆs πόλεωs ἀφωρισμέnoν, 'in a fine situation.'

<sup>191</sup>Cf. further, Diels, *Vorsokr.*<sup>2</sup> II. 640. 25 Dialexeis, ἐn καλῷ not in the sense of 'opportunist,' but 'in the category of beautiful things' (if the text is genuine = πρὸs ήδονήn.) Cf. Theocr. 15. 73, 74, θάρσεi γναi· ἐn καλῷ εἴμεs/ Prax. κέls ωpas, κῆπεita, φίl' ἀνδρῶn, ἐn καλῷ εἴηs, / ἀμμε περιστέλλωn. (Lang): 'Courage, lady, all is well with us now?' (they are through the worst of the crowd). Prax. 'Both this year and forever may all be well with you, my dear sir, for your care of us.'

<sup>192</sup>τῷ κενῷ, as κενόν with other preps., is used tech. of the void. v. Arist. on Leucipp. Diels,<sup>2</sup> p. 344. 25, etc.

<sup>193</sup>So Arist. Met. 987.<sup>b</sup> 7, ἀφεῖσαn ἐn κοινῷ ζητεῖn. So in Lat. Cic. Coel. 20. 48. *totum in medio relinquam*; Sall. Cat. 19, *nos eam rem in medio relinquemus*, i. e., 'leave it undetermined.'

καὶ ἐν τοῖς ἱεροῖς; cf. 6. 8. 2; 8. 1. 2; Ar. Eq. 775, cf. Eccl. 661; Dem. 690. 209; Dinarch. I. 101 (*bis*); Arist. Pol. 1271<sup>b</sup> 11; but Xen. Hell. 7. 4. 34, *publico in concilio*, i. e., by the Ten Thousand. Also of the public treasury, without the art. Thuc. 1. 80 contr. w. ἐκ τῶν ἰδίων; cf. 1. 141. 3, οὐτε ἰδίᾳ οὔτ' ἐν κοινῷ χρήματά ἔστιν αὐτοῖς ‘neither have they private nor public money’ (transitional bet. the two uses). For contrast ‘in public’ . . . ‘in private’ cf. Dem. 464. 24; also Andoc. IV. 33. 35, ἐγὼ τοίνυν ἔν τε τῷ κοινῷ κέκριμαι τετράκις, ἰδίᾳ τε, etc. Cf. *eis*, p. 114, ἀπό, p. 45, ἐκ, p. 72.

ἐν ξυνῷ, allied to ἐν κοινῷ: Pind. Py. IX. 93 (101), τὸ γ' ἐν ξυνῷ πεπονημένον εῦ ‘in the common interest,’ ‘for the common weal,’ but frg. 124 (89). 2 = *in communi conventu*.

ἐν ὀλίγῳ. a. temporal, v. *supra*, p. 172; b. spatial: Hdt. 8. 11, ἐν ὀλίγῳ περ ἀπολαμφθέντες (sc. χώρῳ), ‘although they were shut up within a small space’; cf. 9. 70 (χώρῳ is here expressed); Thuc. II. 84. 3, αἱ νῆσοι ἐν ὀλίγῳ ἥδη οὖσαι; 86. 5, τὴν ἐν ὀλίγῳ ναυμαχίαν; cf. IV. 26. 3; so 96. 3; VII. 67. 3; 70. 4 (cf. in same sentence and same use ἐν ἐλαχίστῳ); Xen. An. 3. 3. 15, ἐν ὀλίγῳ ‘within a short distance.’ c. But pl. sc. λόγοις, Hdt. 4. 36, ἐν ὀλίγοισι γὰρ ἐγὼ δηλώσω, cf. *supra*, ἐν ἐλαχίστῳ, ἐλαχίστοις p. 187 f, and ἐν βραχεῖ, etc., p. 187. d. But Isocr. XV. 155 = Lat. *in tenui re*, ‘in straitened circumstances,’ ὅλως μὲν οὖν οὐδεὶς εὑρεθήσεται τῶν καλουμένων σοφιστῶν πολλὰ χρήματα συλλεξάμενος, ἀλλ' οἱ μὲν ἐν ὀλίγοις οἱ δ' ἐν πάνυ μετρίοις (note phr. ‘in very moderate circumstances’) τὸν βίον διαγαγόντες. e. Usually, however, ἐν ὀλίγοις, ‘one among few’ = ‘exceedingly,’ ‘remarkably,’ Hdt. 4. 52, ἔοντα ποταμὸν ἐν ὀλίγοισι μέγαν; 9. 41, ὡς ἐν ὀλίγοισι Περσέων ἦν ἀνήρ δόκιμος παρὰ Ξέρξῃ and later<sup>194</sup>. But Plat. Rep. 431 C, ἐν ὀλίγοις simply ‘among a small number,’ ‘among few.’

ἐν τῷ ὁμαλῷ, v. *infra*, p. 191.

ἐν ὁμοίῳ, Hdt. 7. 138. 1, οἱ “Ελληνες οὐκ ἐν ὁμοίῳ πάντες ταῦτα ἐποιεῦντο; so 8. 109. 3 (cf. ποιεῖσθαι ἐν c. other adj. p. 184 and c. nouns p. 197 f.). Cf. Thuc. II. 53. 4, θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὀρᾶν ἐν ἵσῳ ἀπολλυμένους (cf. ἐν ἵσῳ); II. 49. 5, καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλέον καὶ ἐλασσον ποτόν, ‘equally’ (Jowett: ‘thirst, which was not in the least assuaged whether they drank little or much’); IV. 106. 1 (cf. ἐν τῷ ἵσῳ in same passage); VI. 11. 1; 16. 4; 21. 2, ‘to fight with equal advantages’; but VIII. 58. 7, ἐν ὁμοίῳ καταλύεσθαι ‘to make peace on

<sup>194</sup>So ἐν ὀλίγαις Heliod. 3. 1; ὀλίγοις, Plut. Lucull. 28. 13; id. Pomp. 10. 4; Galba 19. 2, etc., w. same meaning σὺν ὀλίγοις ἐπαινεθῆναι Plut. Galba 3.

the same terms.' Allied phrases, but purely spatial; Xen. Hell. 6. 4. 14, οὐ πάντα ἐν ἐπιπέδῳ, ἀλλὰ πρὸς ὄρθιῷ, 'not quite on a level.' Ib. 7. 5. 11, ἐν τε ἵσοπέδῳ μαχεῖσθαι; (w. art.) Cyr. 1. 6. 41, note parallelism with ἐκ τοῦ ἐμφανοῦς. cf. Thuc. V. 65. 4, ἐν τῷ ὁμαλῷ τὴν μάχην ποιεῖσθαι.

ἐν πλείονι, Thuc. I. 72, ἀλλ' ἐν πλείονι σκεπτέον. Cf. Hdt. 2. 25, ως δὲ ἐν πλέονι λόγῳ δηλῶσαι. Cf. εἰς, p. 96. ἐκ, p. 74. and use of other preps. c. πλεῖον.

ἐν ἡρέμα προσάντει, 'on a gentle slope,' Plat. Phaedr. 230 C.

ἐν πυμάτῳ, Soph. O C 1675, 'at the last,' i. e., 'at his death.' Cf. ἐν τελευτῇ, p. 183; cf. Il. 11. 65, ἐν πυμάτοισι 'in the rear.'

ἐν σμικρῷ, v. *supra*, p. 184.

ἐν συνόπτῳ, Aeschin. Ep. 1. 4, ως δὲ ἐν συνόπτῳ ἥμεν ἥδη 'as we were within sight of land,' cf. ἐξ ἀπόπτου, Soph. Ph. 467 *supra*, p. 69. Cf. later ἐν ἀπόπτῳ ἔχειν 'in sight' Arr. An. 2. 10. 3; cf. Joseph. A. J. 13. 14. 2, ἐστιώμενος . . . ἐν ἀπ. *in conspicuo loco*. Cf. ἐν ἀπόψει γινόμεθα Anth. P. 9. 412; Strabo 256, *εἰσὶ δ'* . . . ἐν ἀπόψει πᾶσαι.

ἐν ὑστέρῳ, 'later.' Thuc. III. 13; VIII. 27. 2; 68. 2. Cf. ἐκ p. 72.

ἐν τῷ φανερῷ, adv. *φανερῶς*, 'openly,' manifestly,' etc.; usually w. art., but without art. in the following instances: Thuc. IV. 73. 2, ἐν φανερῷ ἔδειξαν; Xen. Ages. 5. 7 (Lat. *in propatulo*, 'in the open'); also Aristot. Rhet. 1372<sup>a</sup> 24; 1384<sup>a</sup> 35; 1385<sup>a</sup> 8; Isocr. II. 30, τὰς τιμὰς ἐν τῷ φανερῷ . . . γιγνομένας; but XI. 27, ἐν τοῖς φανεροῖς is different, a mere substantive use of the neut. adj.; ἐν τῷ φανερῷ, 'openly' Xen. Hell. 2. 3. 43; 5. 3. 16; 6. 4. 16 (cf. ἐν μέσῳ Plat. Rep. 558 A quoted above, ἐν μέσῳ 3. b. p. 158); Mem. 1. 1. 10 (of Socrates) ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ (Lat. *in propatulo*); An. 1. 3. 21, οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γε τῷ φανερῷ, 'at any rate openly,' 'in public'; Cyr. 7. 5. 55; Eq. Mag. 5. 7. opp. εἰς τὸ ἄδηλον; Dem. 306. 235, οὐδὲ' ἐν τῷ φανερῷ βουλευόμενος; Aristot. H. A. 510<sup>a</sup> 9; ib. 533<sup>a</sup> 4; Poet. 1452<sup>b</sup>. 12. Cf. Lat. *in aperto esse*. Cf. ἀπό, p. 45, εἰς, p. 117, ἐκ, p. 73, also c. ἐπί, κατά. Cf. *supra*, ἐν τῷ ἐμφανεῖ, καταφανεῖ.

c. With articular adverbs (v. also *sub* adv. phr. of direction): ἐν τῷ παραχρῆμα (*παραχρῆμα* itself a prep. cpd. for παρὰ τὸ χρῆμα), 'on the spot,' 'offhand,' 'immediately,' 'for the moment.' Antiphon V. 73 (opp. to phr. ἐν τῷ ἐπιστεῖν); Andoc. II. 22: 19; Xen. Cyr. 2. 4. 13, ἀπελθὼν ἐν τῷ π. ἐν ἀσφαλεῖ εἶναι; Plat. Pol. 310 C; Phileb. 21 C, τῆς τ' ἐν τῷ π. ἥδονῆς προσπιπτούσης, 'for the moment,' 'momentary, immediate pleasure,' Lat. *in praesentia*; so Prot. 353 D; 354 B; Menex. 235 B (*bis*) ἥγονόμενος ἐν τῷ π. μείζων καὶ γενναιότερος καὶ καλλιών

γεγονέναι . . . σεμνότερος ἐν τῷ π. γίγνομαι, 'at once'; Rep. 408 B, 455 A; Legg. 799 D; 915 D; Lat. *ilico*. Cf. ἀπό, p. 45, *eis*, p. 117, *ἐκ*, p. 75.

d. Adverbial phrases of direction:

ἐν δεξιᾷ, Eur. Bacch. 943, but Cycl. 682 c. gen. ἐν δεξιᾷ σου; Hdt. 7. 217; Thuc. I. 24. 1; II. 19. 2; 98. 2; III. 24. 1; 106. 1; V. 71. 1; VII. 1; Xen. Hell. 4. 4. 11; 6. 5. 27; An. 1. 5. 1, 5; 2. 2. 13; 4. 3. 17; 5. 2. 24 (*bis*); 7. 5. 12; Cyr. 2. 1. 16 (w. art.); 2. 4. 2; 3. 2. 5; 7. 1. 3; Plat. Phaed. 89 A c. gen.; Phaedr. 266 A; Critias 110 E; Legg. 749 E; 795 A, *et al.*

ἐν ἀριστερᾷ, Hdt. 7. 42; 217; Thuc. II. 81. 3; 98. 2; 100. 4; III. 106. 1; VI. 62. 2; VII. 1; VIII. 101. 1 (cf. III. 107. 4, ἐν τῷ εἰωνύμῳ); Xen. Hell. 1. 6. 2; 4. 4. 11; An. 2. 4. 28; 4. 3. 16, 17; 5. 2. 25; 6. 1. 14; Cyr. 2. 1. 16 (w. art.); 3. 2. 5; 7. 1. 3; Plat. Euthyd. 273 B; Critias 110 E; Legg. 794 E; 795 A *et al.*

ἐν τῷ ἀντιπέρας, Thuc. VIII. 101. 2 c. gen.

ἐν τῷ ἄνω, Plat. Rep. 614 C.

ἐν τῷ ἐπέκεινα, Thuc. VII. 58. 1; VIII. 104. 5 c. gen.

ἐν τῷ κατάντει, Xen. Hell. 4. 8. 37, 'down-hill' = adv. *κάταντα*; so ἀπό, p. 46, *eis*, p. 118, *ἐπί* Plat. Tim. 77 D.

ἐν τῷ καταντικρύ, Plat. Lys. 203 B, Euthyd. 274 C, Tim. 62 D; cf. Prot. 315 C. Cf. pp. 76, 118.

ἐν τῷ ὅπισθεν, Plat. Rep. 614 C, cf. ἐν τῷ πρόσθεν, *supra*, p. 177.

ἐν τῷ πέραν, Xen. An. 4. 3. 11, 29.

### VIII. Periphrasis type

Under this general heading are included a large number of uses of nouns with *eivai* *ἐν*, *γίγνεσθαι* *ἐν* and other colorless verbs, some of which are clearly periphrasis for which an equivalent verb may be readily substituted, others which are nearly but not quite periphrasis, and still others which are more conveniently placed here because of their use with this class of verbs. Some cases have been already noted under earlier groups. It is not always possible to draw a sharp distinction. *eivai* *ἐν* with abstractions varies from periphrasis directly equivalent to a verb, or to an adverb, through less clear cases, to a mere transference of the local use to abstractions. With verbal nouns the preposition usually adds some evident force (e. g., *eivai* *ἐν πλᾶ*, *ἐν ὥρμῃ* 'on the point of sailing, starting, etc.). Certain other verbs occur frequently with *ἐν* in periphrasis and allied phenomena with more or less idiomatic tone.

1. a. Abstractions with *εἰναι* ἐν, γίγνεσθαι ἐν, etc.,  
 ἐν ἀβρότητι, v. *infra*, *sub* *αἰσχύνη*.  
 ἐν ἀδικήματι, Hyper. Eux. XXXVI. 25, ἐὰν . . . τὰ . . .  
 γεγονότα ἐν ἀδικήματι ψηφίσησθε *εἰναι* = pred. adj.

ἐν ἀθυμίᾳ, Thuc. VI. 46. 2, ἐν ἀθυμίᾳ ἡσαν; cf. VII. 55. 1, ἐν παντὶ<sup>1</sup>  
 δὴ ἀθυμίᾳς ἡσαν, (v. p. 159); Xen. Mem. 4. 2. 17, ἐν ἀθυμίᾳ ὄντος φίλου  
 ‘when his friend is in despair.’

ἐν αἴνῃ, Hdt. 9. 16. 4, τοῖσι μετ’ ἐκεῖνον ἐν αἴνῃ ἑοῦσι Περσέων; cf.  
 3. 74; 8. 112, ἐν αἴνῃ μεγίστῃ ἐών; cf. ἐν διαβολῇ γενόμενος Lys. XIX. 34,  
 cf. XXV. 6; Plat. Ep. 318 C.

ἐν αἰσχύνῃ, etc., v. also *infra*, p. 196. Two striking and somewhat peculiar instances in Eur. are Phoen. 1276, AN. αἰδούμεθ' ὅχλον. IO. οὐκ ἐν αἰσχύνῃ τὰ σά, ‘your situation does not permit of shame’ (probably slightly colloquial); so Ion. 1397, ΙΩ. σίγα σύ πολλὴ καὶ πάροιθεν ἡσθά μοι. KP. οὐκ ἐν σιωπῇ τάμα. The nearest parallel to these expressions is I. A. 1343, οὐκ ἐν ἀβρότητι κεῖσαι πρὸς τὰ νῦν πεπτωκότα ‘thou dost not lie in luxury with reference to the present plight.’ Editors also compare Phoen. 1265, οὐκ ἐν χορείαις οὐδὲ παρθενεύμασι/ νῦν σοὶ προχωρεῖ δαιμόνων κατάστασις.<sup>195</sup> But neither of these are exact parallels.

ἐν ἀνάγκῃ, Lysias 6. 8, ὑμῖν ἐν ἀνάγκῃ ἐστὶ βουλεύσασθαι; Xen. Hell. 6. 4. 22, ἐν ἀνάγκῃ ἐγένεσθε; cf. An. 2. 5. 21, ἐν ἀνάγκῃ ἔχομένων ‘constrained by necessity,’ ‘compelled,’ *et al.*

ἐν ἀξιώματι, Thuc. VI. 15. 3, ὡν γάρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν ‘being held in high esteem by his fellow-citizens.’ Cf. ἐν δόξῃ *εἰναι*, *supra*, p. 148;<sup>196</sup> cf. οἱ ἐν ἀξιώματι tech. p. 166.

ἐν ἀπορίᾳ, cf. ἐν ἀπόρῳ, etc., *supra*, p. 185, ‘to be in perplexity, doubt, difficulty, distress, straits’: Hdt. 4. 131, Δαρεῖός τε ἐν ἀπορίᾳς εἴχετο; 9. 98. 1, ἐν ἀπορίῃ τε εἴχοντο ὅ τι ποιέωσι; cf. (w. adj.) Antiphon V. 65; Lys. XIII. 11 (like Hdt. 4. 131 *supra*); Xen. Hell. 2. 4. 29, ἐν ἀπορίᾳ ἡσαν, cf. 6. 2. 8 (w. mod. adj.), so An. 3. 1. 2; [Plat.]’Αντερασταὶ 135 A; Lach. 200 E, Legg. 919 A; Euthyd. 306 D, ἐν ἀπορίᾳ εἴμι, τι δεῖ αὐτοῖς χρήσασθαι. cf. Phaed. 108 C; Gorg. 522 B. Cf. as variant pl. without prep. w. verb compounded w. ἐν Hdt. 1. 190, Κῦρος δὲ ἀπορίστι ἐνείχετο.

ἐν ἀρχαῖς, of being in power, in office, v. tech. phr. p. 166.

ἐν ἀτιμίᾳ, Xen. Mem. 1. 2. 51, v. p. 153.

<sup>195</sup>Powell translates ἐν here and in 1276 ‘there is no help in.’

<sup>196</sup>Cf. Plat. Phaed. 117 E, ἐν εὐφημίᾳ χρὴ τελευτᾶν.

ἐν βλάβῃ, Thuc. V. 52. 2, οἵς ἦν ἐν βλάβῃ τειχισθέν, ‘to whom the fortification would have been injurious.’

ἐν δυνάμει εἶναι, Plat. Rep. 328 C, v. p. 166.

ἐν δυσμενείᾳ, Soph. El. 1124, οὐ γὰρ ὡς/ἐν δυσμενείᾳ γ' οὗσ' ἐπαιτεῖται τάδε.

ἐν ἔθει, Thuc. II. 64. 2, ταῦτα γὰρ ἐν ἔθει τῆς πόλει πρότερόν τε ἦν ‘this was formerly the custom of the city,’ cf. Diod. 13. 83. 4; cf. Aeschin. I. 25, ὃ νῦν πάντες ἐν ἔθει πράττομεν; cf. Rhett. Graec. Spengel III. 59. 17, καὶ γὰρ ὁ σολοκισμὸς ἔξαλλαγή τοῦ ἐν ἔθει ἐστίν, *et al.*

ἐν ἑνδείαις, etc., Isocr. VIII. 90, οὕτ' ἐν ἑνδείαις οὕτ' ἐν ὑπερβολαῖς ὅντες.

ἐν ἐπιθυμίᾳ, Plat. Prot. 318 A, ἐν ἐπιθυμίᾳ ὡν; Legg. 841 C, cf. pl. Rep. 429 D, cf. ἐν ἀθυμίᾳ *supra*.

ἐν ἐρημίᾳ, Xen. Mem. 1. 4. 19, ἀλλὰ καὶ ὅπότε ἐν ἐρημίᾳ εἶν (opp. to ὅπότε ὑπὸ τῶν ἀνθρώπων ὄρῳντο); but with more idiomatic tone, ib. 2. 2. 14, εἴτα ἐν ἐρημίᾳ φίλων ἀναφανῆς.

ἐν εὐπαθείησι, Hdt. 1. 22, ἐν εὐπαθείησι ἕόντας ‘enjoying themselves,’ ‘making merry,’ so 191; cf. 8. 99, αὐτοὶ ἡσαν ἐν θυσίῃσι τε καὶ εὐπαθείησι.

ἐν εὐρυχωρίᾳ, Plat. Theaet. 194 D, ἐν εὐρυχωρίᾳ ὄντα, ‘having plenty of room.’

ἐν εὐφροσύναις, Xen. Ages. 9. 4, ἐν μέσαις ταῖς εὐφροσύναις ἀναστρέφεσθαι.

ἐν θαλίῃσι, Hdt. 3. 27, ἡσαν ἐν θαλίῃσι, this noun has come to mean ‘festivities’ in pl., (cf. Hes. Th. 65) but the phr. is allied to ἐν εὐπαθείησι *εἶναι, supra*.

ἐν θαύματι, θώματι, Hdt. 1. 68, ἐν θώματι ἦν; id. 3. 3; 7. 218. 2; 9. 11; cf. 8. 135. 3, καὶ τοὺς μὲν ἐπομένους τῶν Θηβαίων ἐν θώματι ἔχεσθαι ἀκούοντας βαρβάρου γλώσσης; cf. 7. 128 (w. adj., so 9. 37); Thuc. VIII. 14. 2; but cf. Xen. Symp. 2. 1, ὡς ἐν θαύματι; cf. ἐν θαύματι ποιεῖσθαι Plut. Pomp. 14. Cf. εἰς p. 122.

ἐν θυσίῃσι, v. *supra*, ἐν εὐπαθείησι.

ἐν κατασκευῇ, v. παρασκευῇ. ἐν καταχρήσει, Proleg. Plat. Phil. V., εἰ γὰρ ἦν ἐν καταχρήσει ‘misuse’ (of a word). ἐν νόσοις, v. πενίᾳ, p. 195.

ἐν ὀνείδει, Plat. Symp. 189 E, ἐν ὀνείδει ὄνομα κείμενον; cf. ὡς ἐν ὀνείδει, p. 208. ἐν οὐσίᾳ, Dem. 118. 30, ἐν οὐσίᾳ πολλῆ γεγονός.

ἐν παρασκευῇ, Thuc. II. 80. 3, τὸ μὲν ναυτικὸν. . . . ἐν παρασκευῇ ἦν ‘was in preparation,’ cf. 101. 2; VI. 26. 2; Aeschin. II. 103; cf. c. gen. Thuc. VIII. 14. 3 ‘in preparation for war’; cf. VIII. 5. 1, ἐν κατασκευῇ τοῦ πολέμου; II. 17. 5, οἱ μὲν ἐν τούτῳ παρασκευῆς ἡσαν ‘they were in this state of preparation.’ But cf. Plat. Gorg. 477 B,

ἐν χρημάτων κατασκευῇ (L. and S. ‘in the matter of money’); ib. ἐν σώματος κατασκευῇ. Cf. further, Ar. Rhet. 1382.<sup>b</sup> 3.

ἐν πενίᾳ, Plat. Rep. 613 A, έάν τ' ἐν πενίᾳ γίγνηται έάν τ' ἐν νόσοις. ἐν πόθῳ, (periphr., idiom.) Soph. O C 1678, ὡς μαλιστ' ἀν ἐν πόθῳ λάβοις, ‘just as thou mightest wish.’ ἐν σιώπῃ, v. αἰσχύνη p. 193.

ἐν σκέψει, Plat. Legg. 858 A, ἀλλ' αὐτὸς ἐν σκέψει γενομένους. ἐν σωτηρίᾳ εἶναι, Hdt. 6. 104. ἐν τιμωρίᾳ, Plat. Gorg. 525 B, προσήκει δὲ παντὶ τῷ ἐν τιμωρίᾳ ὄντι. ἐν φιλίᾳ, Xen. Cyr. 1. 6. 9, ἔως ἔτι ἐν φιλίᾳ ἐσμέν, etc. ἐν φρονήματι, Thuc. V. 40. 3, ἀλλ' ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσεσθαι, ‘aspiring to be leaders of the Peloponnese.’

ἐν φροντίδι, Hdt. 2. 104, ὡς δὲ μοι ἐν φροντίδι ἐγένετο [τὸ πρῆγμα], ‘as I was thinking of the matter,’ but also of a person, Xen. Cyr. 5. 2. 5., ὁ μὲν δὴ Κῦρος ἐν φροντίδι ἦν; cf. 6. 2. 12; Hell. 6. 5. 33; cf. Hdt. 1. 111, ἥσαν δὲ ἐν φροντίδι ὀμφότεροι ἀλλήλων πέρι; Diphilus 108 K., ὃν ἐν φροντίσιν (note pl.). But cf. ἐν φροντίδι θέσθαι, ‘lay to heart’ Porphyr. vit. Pythag. 40 (R P §94), like εἰς θυμὸν βαλεῖν, ἐν θυμῷ βάλεσθαι, etc., v. *supra*, p. 149.

ἐν χορείᾳ, v. αἰσχύνη, p. 193. ἐν ψύξει, Plat. Tim. 85 D, αἷματος ἐν ψύξει τε ὄντος, i. e., ‘congealed.’ ἐν ὀφελείᾳ, Xen. Vect. 4. 35, ταῦτα ἐν ὀφελείᾳ ἔσται ‘this will be useful, advantageous.’

With these usages cf. Lat. Plaut. Trin. 278, *Neque tibi ero in mora*; Ter. Andr. 467, *ne in mora illi sis*; Verg. Aen. 12. 10, etc. Cf. idiomatic and adv. uses of adj. c. εἶναι, etc., p. 183 ff.

b. Similarly verbal nouns and expressions:

ἐν καταλήψει, Thuc. III. 33. 3, ὡς δ' οὐκέτι ἐν καταλήψει ἐφαίνετο (sc. εἶναι), ‘no longer did it appear within his grasp.’

ἐν κινήσει, Thuc. III. 75. 2, πέντε . . . ναῦς . . . καταλιπεῖν, ὅπως ἥσσον τι ἐν κινήσει ὕστιν οἱ ἐναντῖοι, ‘that the enemy might be less inclined to stir.’

ἐν ὁρμῇ, Xen. An. 2. 1. 3, ἐν ὁρμῇ ὄντων ‘on the point of starting.’ Cf. Arist. Rhet. 1393.<sup>a</sup> 3, ἐν ὁρμῇ εἶναι τοῦ ποιεῖν.

ἐν τῷ παθεῖν, Thuc. VI. 38. 2, πρὶν ἐν τῷ παθεῖν ὥμεν ‘before we suffer.’

ἐν παύλῃ, Thuc. VI. 60. 2, οὐκ ἐν παύλῃ ἐφαίνετο, ‘there seemed to be no end of it.’ ἐν περιπάτῳ, Xen. An. 2. 4. 15, ἔτυχον ἐν περιπάτῳ ὄντες cf. εἰς, p. 128.

ἐν σκέπῃ, c. gen. Hdt. 7. 172. 2, ἵνα . . . ἡ σύμπασα ἡ Ἐλλὰς τοῦ πολέμου, ‘in shelter, protection from,’ so 7. 215; cf. 1. 143, ἥσαν ἐν σκέπῃ τοῦ φόβου. (Cf. Ael. N. A. 9. 57, ἐν σκέπῃ τοῦ κρόνου.)

c. ἐν τέχνῃ and allied phrases with ἐν of a pursuit or calling: slightly idiomatic, Soph. Ο T 562, τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ; so Plat. Meno 91 E, τετταράκοντα δὲ ἐν τῇ τέχνῃ ὄντα, 'he practised his profession forty years'; Prot. 317 C (Protag. of himself as a *σοφιστής*), πολλά γε ἔτη ἥδη εἴμι ἐν τῇ τέχνῃ; cf. Prot. 319 C, περὶ μὲν οὖν ὡν οἴονται ἐν τέχνῃ εἶναι, 'matters of professional interest'; cf. Hdt. 2. 82, τῶν 'Ελλήνων οἱ ἐν ποιήσει γενόμενοι; Thuc. III. 28, οἱ ἐν τοῖς πράγμασι; so Dem. 125. 56; cf. οἱ ἐν τέλει, etc., *supra*, p. 167. Isocr. III. 18, οἱ ἐν ταῖς ὀλιγαρχίαις καὶ δημοκρατίαις (meaning the administrators thereof); Plat. Phaed. 59 A (*et saepe*) ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων; 63 E; 68 C; Theact. 174 A; Rep. 489 B; cf. 561 D; Epist. 311 E, etc., Legg. 762 A, τῶν ἐν ταῖς γεωργίαις. Really not different from the following class.

2. Local use transferred to Abstractions; (mostly ἐν of circumstance or condition):

ἐν αἰσχύνῃ, Dem. 736. 115, ἐν αἰσχύνῃ ζῆν, but cf. Xen. Cyr. 6. 1. 36, ἐν αἰσχύνῃ δεινῶς ἔχοντα; cf. also Eur. Phoen. 1276 v. p. 193. But cf. Eur. Suppl. 164, ἐν μὲν αἰσχύναις ἄγω, 'among shameful things,' i. e., 'I count it a shameful thing,' cf. τίθεσθαι ἐν.

ἐν ἀφροσύνῃ, Soph. Ant. 383, καὶ ἐν ἀφροσύνῃ καθελόντες, 'taken in folly.'

ἐν ἐλπίσιν, Soph. Ant. 897, ἐν ἐλπίσιν τρέφω/φίλη μὲν ἥξειν πατρί (periphr.=κάρτ' ἐλπίζω); Eur. El. 352, ἐν ἐλπίσιν ταῦτ' ἀσθενῆς φεύγων ἀνήρ, 'this rests on hope';<sup>197</sup> Eur. frg. 412, ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον; (cf. sing. w. εἶναι c. inf.) Thuc. IV. 70. 2, λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν; cf. Xen. Hell. 5. 4. 43; 7. 2. 10.

ἐν ἡσυχίᾳ, v. *supra*, p. 178.

ἐν κακοῖς, familiar phr. of tragedy, Aesch. Ag. 1612, ὑβρίζειν ἐν κακοῖσιν οὐ σέβω; but ib. 765 c. gen., νέα/ζουσαν ἐν κακοῖς βροτῶν/ὑβριν; Soph. Ο T 127, 'in our troubles; El. 308, ἐν τοι κακοῖς, 335<sup>198</sup> cf. Eur. Alc. 772, ἄρα τὸν ξένον/στυγῶ δικαίως, ἐν κακοῖς ἀφιγμένον; Hec. 663; but Soph. Ant. 495, χῶταν ἐν κακοῖσι τις/ἀλόος, 'when one is caught in wickedness.'<sup>199</sup> Cf. ἐν λύπαις, etc., Plat. Rep. 429 D, τὸ ἐν τε λύπαις ὄντα διασώζεσθαι αὐτὴν καὶ ἐν ἥδοναις καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις.

<sup>197</sup>Cf. Shakespeare, Merch. of Ven. Act 1 Sc. 3, 'Yet his means are in supposition.'

<sup>198</sup>Cf. further, Soph. El. 1056, 1287, cf. 1329; O C 592; Ai. 272, cf. 532; 1118, 1151; Ph. 313, 471; cf. Ant. 463; 495; cf. 540, 1076; 1326; frg. 530. 3; 600; 842; 866 (Nauck).

<sup>199</sup>But cf. Democr. frg. 173 (Diels, *Vorsokr.*<sup>2</sup> I. 417), οὐ δίκαιον ἐν κακοῖσι τὰ τοιάδε κρίνειν, ἀλλ' ἐν ἀγαθοῖσιν ὡν, 'to count as evils, among evils.'

Cf. ἐν πόνῳ, *πόνοις* and similar expressions: Pind. N. 10. 78, παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν;<sup>200</sup> Soph. O T 1205, ἐν πόνοις; cf. 1319, ἐν τοσοῖσδε πήμασιν, cf. O C 1358, ἐν πόνῳ; cf. Thuc. VI. 34. 2; Xen. Cyr. 4. 2. 1, οὕτ' ἐν πόνοις οὕτ' ἐν κινδύνοις, etc.

Comparable also are some of the uses of ἐν ἐσχάτοις, Lat. *in extremis*: Plat. Legg. 881 A, θάνατος μὲν οὐν οὐκ ἔστιν ἐσχάτον, οἱ δὲ ἐν "Λιδου τούτοισι λεγόμενοι πόνοι ἔτι τε τούτων<sup>201</sup> εἰσὶ μᾶλλον ἐν ἐσχάτοις, i. e., 'are far worse'; Dem. 287. 178, ὡς ἐκείνων ὄντων ἐν τοῖς ἐσχάτοις; but Plat. Rep. 523 D (sing.) is simply local of the end of the finger, ἐάν τε ἐν μέσῳ δρᾶται ἔάν τ' ἐν ἐσχάτῳ.

Cf. ἐν πένθει, (cf. Il. 22. 483, στυγερῷ ἐνί πένθει): Soph. El. 270, ὁ δύσθεον μίσημα, σοὶ μόνῃ πατήρ/τέθνηκεν; ἄλλος δ' οὕτις ἐν πένθει βροτῶν, 'hast thou alone lost a father, and is there no other mourner in the world?' but in 847, ἐφάνη γάρ μελέτωρ/ἀμφὶ τὸν ἐν πένθει, it refers to the dead man, 'an avenger appeared for the one in grief'; Eur. Hel. 1325, ρίπτει δ' ἐν πένθει / πέτρινα κατὰ δρία πολυνιφέα· 'she flung herself in her grief,' etc. Cf. Plat. Rep. 605 D, 'Ομήρου . . . μιμουμένου τινὰ τῶν ἡρώων ἐν πένθει ὅντα; cf. 395 D, γυναικα . . . ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἔχομένην. Cf. ἐν συμφοραῖς, etc. Soph. Ant. 1229, ἐν τῷ συμφορᾶς διεφθάρης 'in what calamity hast thou lost thy reason?' but here ἐν really = 'by' or 'because of' (cf. causal and instr. *ἐν*); cf. Soph. Ai. 314, κἀνήρετ· ἐν τῷ πράγματος κυροῦ ποτέ, 'I asked in what strange plight he was'; Eur. Hel. 1195, ἐν τῷ δὲ κεῖσαι συμφορᾶς; Xen. Hell. 4. 8. 4, ἐν συμφοραῖς γενομένων; cf. (sing.) Dem. 413. 230.

ἐν σπάνι, Hdt. 5. 58, κοτὲ ἐν σπάνι βίβλων 'in lack of papyrus'; cf. Dem. 389. 153, χρημάτων τ' ἐν σπάνει . . . αὐτὸν καταστήσειν.<sup>202</sup> Cf. καθίστημι ἐν, p. 199. ἐν τέχνῃ, etc., v. p. 196. ἐν χηρείᾳ, Thuc. II. 45, ὅσαι νῦν ἐν χηρείᾳ ἔσονται 'as many as shall be in widowhood.'

3. Affinity of certain other verbs for *ἐν* in periphrasis and allied phenomena:

a. Abstractions c. ἔχειν, ποιεῖσθαι, etc., 'to hold, regard, consider as': Hdt. 9. 42. 2, ἐν ἀδείᾳ δὲ οὐ ποιευμένων τὸ λέγειν, 'not considering it safe to speak'; cf. 8. 120, ὡς ἐν ἀδείᾳ ἔων. Hdt. 5. 106. 2, ἐν αἰτίᾳ πρήγμασι γενομένους.

<sup>200</sup>Cf. Theogn. 79, πάντοις εὐρήσεις . . . ἄνδρας ἑταῖρος / πιστοὺς ἐν χαλεποῖς πρήγμασι γενομένους.

<sup>201</sup>The meaning of *τούτων* is debated, v. Ast and Stallb. who contests Ast's interpretation and maintains that *τούτων* refers to θάνατος, the pl. being used in a general sense, for which he refers to Matthias, Gr. Gr. §472. 5.

<sup>202</sup>Cf. adj. w. art. used as abstraction, Ar. Rhet. 1429.<sup>b</sup> 32, αἱ τοιαῦται πράξεις ἐν τῷ σπανίῳ γεγόνασιν, οἵας δὲ σὺ λέγεις, πολλάκις, 'are rare,' cf. adj. c. εἶναι ἐν.

έχειν; Thuc. I. 35 (v. *sub* legal phr. p. 165); Thuc. II. 59. 1, καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ εἶχον, cf. V. 60. 2, 4, 5; 65. 5; VII. 81. 1; Xen. Mem. 2. 8. 6, etc., Hdt. 2. 141, ἐν ἀλογίησι ἔχειν ‘to have no regard, respect for,’ cf. 6. 75. 3, αὐτὸν τὸ ἄλσος ἐν ἀλογίῃ ἔχων ἐνέπρωσε; 7. 226, ἐν ἀλογίῃ ποιεύμενον τὸ τῶν Μήδων πλῆθος.<sup>203</sup> Hdt. 3. 3, τοιῶνδε μέντοι ἐμὲ παιδῶν μητέρα ἤσυσαν Κῦρος ἐν ἀτιμίῃ ἔχει, τὴν δὲ ἀπ’ Λίγυπτου ἐπίκτητον ἐν τιμῇ τίθεται. ἐν θαύματι ποιεύμενος, Plut. Pomp. 14. Hdt. 2. 121δ, ἐν κέρδεῃ ποιευμένος c. inf.; so 6. 13. 2 (Lat. Hor. *lucro appetere*, C. I. 9. 15). Hdt. 1. 131, ἐν νόμῳ ποιευμένος c. inf. ‘considering it as legal’ (v. also ἐν νόμοις, p. 182). Thuc. 4. 5, πυνθανόμενοι ἐν διλιγωρίᾳ ἐποιεῦντο ‘they took no heed,’ so 7. 3. 1. Thuc. II. 21. 3, τὸν Περικλέα ἐν ὅργῃ εἶχον, ‘they were angry at Pericles,’ so Dem. 14. 16, πολλάκις ὑμεῖς οὐ τοὺς αἰτίους, ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας ἐν ὅργῃ ποιεῖσθε.<sup>204</sup> Thuc. II. 89. 1, οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὅρωδιᾳ ἔχειν. Hdt. 1. 88, ἐν πολλῇ προμηθῇ εἶχε. Lys. IV. 18, ἐν ὑπολόγῳ ταύτας τὰς προκλήσεις ποιεῖσθαι; Aeschin. I. 10, ἐν πλείστῃ ὑποψίᾳ ποιεύμενος.

b. *τιθέναι, τίθεσθαι* ἐν, ‘reckon, regard, consider as.’ The earliest case is Tyrt. 10. 1, οὐτ’ ἐν λόγῳ ἄνδρα τιθέμην ap. Plat. Legg. 660 E, ‘I would not consider a man of any account’ (v. ἐν λόγῳ, p. 149 f.); Aesch. Prom. 239, θυητὸς δ’ ἐν οὕκτῳ θέμενος; Soph. Ph. 473, ἀλλ’ ἐν παρέγγῳ θοῦ με (v. ἐν παρέγγῳ, p. 182);<sup>205</sup> Hdt. 3. 3, τινὰ ἐν τιμῇ τίθεσθαι (v. ἐν τιμῇ, p. 153, opp. ἐν ἀτιμίᾳ ἔχειν); 8. 99, Μαρδόνιον ἐν αἰτίῃ τίθεντες (v. p. 165); Thuc. 1. 35. 3, ἐν ἀδικήματι θήσονται, cf. Dem. 668. 148, οὐ τίθημ’ ἐν ἀδικήματος μέρει (v. ἐν μέρει c. gen. p. 180); cf. Xen. Mem. 1. 4. 15, ἀλλὰ μόνον σὲ ἔξαιροῦντες ἐν ἀμελείᾳ κατατιθένται ‘treat you negligently’; Plat. Rep. 349 A, ἐν ἀρετῇ αὐτὸν καὶ σοφίᾳ ἐτόλμησας θεῖναι ‘in the category of’ (a variant of ἐν μέρει c. gen. p. 180); cf. Aeschin. III. 202, ἐν ἀρετῇ τοῦθ’ ὑμῶν μηδεὶς καταλογεύσθω, ‘let no one of you consider this a virtue,’ ‘impute it to yourselves as a virtue;’ cf. Plat. Rep. 475 D, ὡς γ’ ἐν φιλοσόφοις τιθέναι (τινά); Xen. Mem. 2. 4. 4, οὓς ἐν τοῖς φίλοις θεσαν; cf. Plat. Lys. 223 B, καὶ ἐμὲ γάρ ἐν ὑμῖν τίθημι ‘I reckon myself among you, in your number.’ Menander, frg. 160 K., ἀν δ’ αὐτὸς ποιῆσις/ταπεινὸν αὐτὸν (= τὸ σὸν tuam condicionem) καὶ τιθῆς ἐν μηδενὶ. Cf. *eis* Plat. Soph. 235 A, cf. 264 C, etc.

<sup>203</sup>Cf. other similar expressions c. ποιεῖσθαι ἐν, w. adj. v. p. 184, w. λόγῳ, v. p. 149, w. διοιώ, v. p. 190. W. ἔχειν in periphrasis cf. Tac. Ger. 5, *in pretio habent.*

<sup>204</sup>But cf. Isocr. Ep. II. 11 (active) τοὺς δ’ ἔχθροὺς ἐν ἐλπίσι μεγάλαις ποιήσεις, ‘fill the enemy with great hopes.’

<sup>205</sup>Cf. w. adj. Soph. Ph. 875; Eur. Hec. 806 *supra*, p. 184.

c. *καθίστημι ἐν*: Trans. ‘to bring into a certain state,’ like *εἰς supra*, q. v. Antiphon V. 61, ἐν ἀγῶνι καὶ κυδόνῳ μεγάλῳ καταστήσαντι . . . ἐκεῖνον; Isocr. IX. 30, ἐν ἀσφαλείᾳ καταστήσας; cf. Hyper. III. XLV. 36, v., p. 186; Xen. Cyr. 4. 5. 27, 29, σε . . . ἐν κινόνῳ καθεστάναι contr. τοὺς φίλους ἐν ἀκινδύνῳ<sup>206</sup> καθιστᾶσι; Plat. Menex. 242 A, τὴν δὲ τὴν πόλιν . . . ἐν πολέμῳ τοῖς ‘Ἐλλησι κατέστησε, etc. Intr. ‘to come into, virtually = to be in a certain state’: Hdt. 7. 138. 2, ἐν δείματι μεγάλῳ κατέστασαν; 8. 36. 1; Dem. 471. 49, τοὺς μὲν ἐν κινόνῳ καθεστηκότας contr. τοὺς δ’ ἐν ἀπάσῃ καθεστάναι δοκοῦντας εὐδαιμονίᾳ, practically = *εἶναι*. Cf. Menand. Perik. 165 (Capps) v. ἐν πολέμῳ, p. 152.

d. *ἐν νῷ ἔχειν*, frequent: ‘to have in mind, intend’: Hdt. 1. 10, 27, 77; 3. 64; 4. 125; 6. 44, 48; 7. 157. 1; 8. 7. 2; 8. 8. 1; 9. 11, 52, 93. 2; Thuc. IV. 8. 5; 22. 2; 85. 5; V. 45. 3, etc. Xen. An. 3. 3. 2; 5. 13; Cyr. 6. 1. 3; Plat. Apol. 20 B; Crito 50 A; Symp. 188 E, 189 C, 214 E; Alcib. I. 104 D, 113 C, 120 A, 123 C (*bis*), 124 A; II. 143 A, 150 B; Euthyd. 272 B, E, 274 A, 282 D; Prot. 311 C, D; Rep. 344 D (*bis*), 362 D; Legg. 712 B, *et al.* Cf. c. *εἶναι* instead of *ἔχειν*, Hdt. 1. 109, τί σοι ἐν νῷ ἔστι ποιέειν; ‘what do you intend to do?’ c. γίγνεσθαι id. 9. 46. But *νῷ ἔχειν* without *ἐν*, ‘to keep in mind,’ Hdt. 5. 92 η 1; Plat. Rep. 490 A, etc. Cf. *ἐπί*, Hdt. 1. 27, αὖ γὰρ τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον νησιώτησι ἐλθεῖν, ‘would that the gods would put it into the minds of the islanders to come’; so 1. 71; 3. 21. Cf. also κατὰ νόον. Cf. w. ἐν νῷ ἔχειν, Hdt. 3. 78, ἔτυχον . . . τὰ ἀπὸ Πρηξάσπεος γενόμενα ἐν βουλῇ ἔχοντες.<sup>207</sup>

e. *πίπτειν ἐν*: Pind. Is. III. 41, ἐν ὑπνῷ<sup>208</sup> γὰρ πέσεν cf. old Eng. ‘fall on sleep’; so simply *ὑπνῷ*, Aesch. Eum. 68. Cf. also *εἰς*, p. 126. *πίπτειν ἐν* ‘to fall violently upon,’ ‘to attack,’ Soph. Ai. 375, ἐν δ’ ἐλίκεσσι/βονσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις; cf. Ant. 781. Cf. *ἐπί*, *πρός*, also Hom. Il. 13. 742.

### IX. Noteworthy uses of preposition:

#### 1. Instrumental:

Aesch. Suppl. 935, τὸ νεῖκος δ’ οὐκ ἐν ἀργυροῦ λαβῆ/ἔλυσεν ‘in, i. e., by the taking of silver.’

<sup>206</sup>Cf. ἐκ τοῦ ἀκινδύνου, Thuc. III. 40. 4.

<sup>207</sup>Cf. κατήμενος ἐν θώκῳ, ‘sitting in council,’ Hdt. 6. 63; 9. 94. 1.

<sup>208</sup>Cf. for ἐν ὑπνῷ, Hdt. 9. 44. 1, καὶ μάλιστα οἱ ἄνθρωποι ἐίναι ἐν ὑπνῷ, also, ‘in sleep,’ ‘in a dream,’ Eur. I. T. 44; Plat. Rep. 476 C; ἐν τοῖς ὑπνοῖς ib. 572 B; Isocr. IX. 21.

Soph. Tr. 886, *στονόεντος ἐν τομῇ σιδάρου* ‘by the stroke of the sword that causes sorrow.’

Soph. O T 654, *ἐν ὥρκῳ μέγαν* ‘strong in his oath,’ i. e., by means of,’ ‘in virtue of’ = διὰ τὸν ὥρκον (half causal);<sup>209</sup> cf. Ai. 488, *σθενόντος ἐν πλούτῳ*, and for pl. Eur. Suppl. 1229, *καὶ τόνδ’ ἐν ὥρκοις ζεύξομαι.*

Instrumental and plastic: Aeschin. II. 76, *δεδεμένον ἐν πέδαις, et al.*

Soph. Ai. 732, *λήγει δ’ ἔρις δραμοῦσα τοῦ προσωτάτῳ/ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγουν*, ‘the strife is brought to an end by the reconciling words of the elders,’<sup>210</sup> cf. without prep. Eur. Suppl. 602, διὰ δορὸς εἶπας, ἢ λόγων ξυναλλαγαῖς,<sup>211</sup> but in a different sense of συναλλαγαί, Soph. O T 34, *ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου/κρινοντες ἐν τε δαιμόνων συναλλαγαῖς*, ‘in the dealings of men with immortals’ contrasted with the ordinary chances of life.<sup>212</sup>

Cf. further for instr. *ἐν*: Soph. Ph. 1393, *τί δῆτ’ ἀν ἡμεῖς δρῶμεν, εἰ σέ γ’ ἐν λόγοις/πείσειν δυνησόμεθα μηδὲν ἀν λέγω*; so id. 60, *ἐν λιταῖς, ‘by prayers’*; 102, *ἐν δόλῳ ‘by guile,’ etc.*

2. Circumstantial, but mainly causal, Thuc. VII. 16. 1., *ὅπως μὴ μόνος ἐν ἀσθενείᾳ ταλαιπωροίη.*

Xen. Hell. 6. 4. 26, *ἐν νυκτὶ τε καὶ ἐν φόβῳ ἀπιόντες*; etc.

3. *ἐν* of attendant circumstance:

Soph. Ph. 1134, *ἄλλου δ’ ἐν μεταλλαγῇ/πολυμηχάνου ἀνδρὸς ἐρέσσει,* ‘in a change of ownership thou art plied, i. e., wielded, by a man of many wiles.’

Eur. H. F. 932, *οἱ δ’ οὐκέθ’ αὐτὸς ἦν, / ἀλλ’ ἐν στροφαῖσιν ὄμμάτων ἐφθαρμένος*, ‘with rolling eyes,’ (*σύν* might have been used, or no prep.) Edd. cf. Bacch. 1166, *ἐν διαστρόφοις/ὅσσοις.*

4. *ἐν* = Lat. *coram*:

Thuc. IV. 59. 2, *ἐν εἰδόσι ‘in the presence of those who know,’* (substantive use of ptc. without art. slightly idiomatic).

<sup>209</sup>Jebb: cf. without *ἐν*, Eur. Tro. 674, *πλούτῳ τε κάνδρεια μέγαν*, and for *ἐν*, Soph. Ph. 185, *ἐν τ’ ὁδίναις ὁμοῦ/λιμῷ τ’ οἰκτρός*, ‘piteous alike in his torments and his hunger.’

<sup>210</sup>Cf. Aesch. Ag. 482, *ἐπειτ’ /ἐν ἀλλαγῇ λόγου καμεῖν*, ‘to suffer in change of report’; but the text is very doubtful; this is Klausen’s reading, the MSS. put *ἐν* in the following line where Porson and others delete it.

<sup>211</sup>L. and S. quote this with prep. for which there appears to be no MS. authority. It is possible that the preposition is used or omitted simply *metri causa*.

<sup>212</sup>Cf. without prep. O T 960, *πότερᾳ δόλοισιν, ή νόσον ξυναλλαγῇ*, ‘by intervention of disease’; Tr. 845, *ὁλεθρίαισι συναλλαγαῖς*, ‘in fatal converse.’

<sup>213</sup>Cf. in a different sense, of changes in nature, Epicharmus, Diels, *Vorsokr.* I. 90 (B.2), *δ μὲν γάρ αὔξεθ’, οἱ δέ γα μὲν φθίνει/ ἐν μεταλλαγαῖ δὲ πάντες ἐντὶ πάντα τὸν χρόνον.*

Ar. Nub. 892, πολὺ γὰρ μᾶλλον σ' / ἐν τοῖς πολλοῖσι λέγων ἀπολῶ,  
'before this large audience' (Merry); so Eur. Hipp. 610, τά τοι κάλ'  
ἐν πολλοῖσι κάλλιον λέγειν.

Andoc. I. 37, ἐν ὑμῖν ἥσαν οἱ λόγοι, 'in your presence.' Cf. ἐν πᾶσι.

Probably related to this in origin are such cases as, Lys. XII. 6,  
ἐν τοῖς τριάκοντα' at the meetings of the Thirty,' etc., cf. 69, ἐν τοῖς  
ἀντοῦ πολίταις.

5. Closely akin to ἐν=coram is what Jébb calls the forensic ἐν  
denoting the tribunal or company before whom one is judged.

Soph. Ant. 459, τούτων ἔγώ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς/φρόνημα  
δεῖσασ', ἐν θεοῖσι τὴν δίκην δώσειν, cf. 925; so O T 677, ἐν δὲ τοισδ' ἵσος  
'but in the sight of these I am just'; and, more boldly, O C 1213,  
σκαιοσύναν φυλάσσων ἐν ἐμοὶ (me iudice) κατάδηλος ἔσται; so, Eur. Hipp.  
988, οἱ γὰρ ἐν σοφοῖς/φαῦλοι παρ' ὅχλῳ μουσικῶτεροι λέγειν; ib. 1320, σὺ δ'  
ἐν τῷ ἑκένω κανέμοι φαίνει κακός; Plat. Legg. 916 B, διαδικαζέσθω δὲ ἐν τισι  
τῶν ἱατρῶν; Gorg. 464 D, εἰ δέοι ἐν παισὶ διαγωνίζεσθαι;<sup>214</sup> Lys. XIII.  
35, δὲ δῆμος "ἐν τῷ δικαστηρίῳ ἐν δισχιλίοις" ἐψήφιστο; cf. Isocr. XVII.  
29, τοὺς ἀγῶνας τοὺς ἐν ὑμῖν; Dem. 1303. 14, οὐρ' ἐδόθη ἡ ψῆφος ἐν ἀπᾶσι,  
'the vote was not taken in a full house'; so of submitting a case to  
or settling it by the arbitration of friends, Andoc. I. 16. 122, δίκην  
δ' ἐν τοῖς φίλοις δοῦναί μοι τῶν πεποιημένων; Dem. 864. 2, ἐν τοῖς φίλοις  
διαδικάσασθαι τὰ πρὸς ἐμέ.

6. ἐν=Lat. *penes*, 'it is in one's power,' 'depends upon some one  
or some thing.' These expressions do not fall strictly under our  
definition of phrases, but the use of the prep. in other than a physical  
sense easily glides over into a prep. phr. and such cases must have been  
felt as familiar.

Soph. O T 314, ἐν σοὶ γὰρ ἐσμέν 'we are in thy hand'; O C 247, ἐν  
ὑμῖν γὰρ ὡς θεῷ/κείμεθα τλάμονες; cf. 392, 422, 1443; Ai. 519, ἐν σοὶ πᾶσ'

<sup>214</sup>Cf. ἐν παιδίοις Gorg. 521 E.

<sup>215</sup>But differently Eur. Rhes. 859, ἐν σοὶ δ' ἄρ' ἀρχώμεσθα; 'should we begin with  
thee?' Lysias frg. 15, τὸ δὲ σὸν (γένος) ἐν σοὶ πανεται.

Dem. 622. 4; Thuc. I. 74, ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἔγενετο;<sup>216</sup> Andoc. I. 4. 39; Xen. Oec. 7. 14; Cyr. 8. 7. 11; cf. Plat. Prot. 313 A; 354 E; Dem. 292. 193, ἐν γάρ τῷ θεῷ τὸ τούτου τέλος ἦν, οὐκ ἔμοι.<sup>217</sup> Cf. Diels, *Vorsokr.*<sup>2</sup> 642. 2 (Dialexeis), τὰς σωτηρίας ἐν χρήμασιν ἑούσας ‘dependent upon money’; cf. Lysias XXVII. 3, ὅπόταν ἐν χρήμασιν ἦ.<sup>218</sup> Cf. Lat. Plaut. Capt. 670 *et al.*

7. Of the object of the action or feeling: Soph. Ant. 551, ἀλγοῦσα μὲν δῆτ,’ εἰ γελῶ γ’, ἐν σοὶ γελῶ; cf. Aesch. Cho. 222, ἀλλ’ ἐν κακοῖσι τοῖς ἔμοις γελᾶν θέλεις, (usually ἐπὶ c. dat. in the sense of ‘laugh at,’ or dat. alone, also *eis* Soph. Ai. 79); cf. Soph. Ai. 1092, μὴ . . . , /εἴτ’ αὐτὸς ἐν θανούσιν ὑβριστὴς γένεται, ‘an outrage against the dead’; 1315, ἐν ἔμοι θρασύς.

8. Idiomatic. a. Instead of ἐκ. A peculiar use is cited in some of the lexicons for Xen. An. 6. 1. 4, πίκιν ἐν ποτηρίᾳ but most edd. read ἐπινον ἐκ κερατίνων ποτηρίων and there seems to be no sufficient authority for ἐν. Xen. elsewhere uses ἐκ, Cyr. 5. 3. 3, so Plat. Euthyd. 299 E, Rep. 417 A, which was the regular usage until later Greek. Ath. XI. 476 C quotes Xen. An. 6. 1. 4 c. dat. without prep. Later ἐν is used like the common Fr. idiom, *boire dans un verre*, Luc. dial. deor. 6. 2, ὁ δὲ ἥτει ἐν αὐτῷ ἐκείνῳ (i. e., ἐκπώματι) πίειν; *de merc. cond.* 26, ἀεὶ ἐν ἀργύρῳ ἡ χρυσῷ πίνειν; also Diog. L. 1. 104. b. Xen. An. 5. 2. 15, καταθέμενος τὰ ὅπλα ἐν χιτῶνι μόνον ἀνέβη.<sup>219</sup> Cf. ἐν φορβειᾳ, Ar. Vesp. 582, v. p. 168.

9. Plastic: Pind. Ol. II. 69 (63), ἐν χερὸς ἀκμῇ, ‘in strength of hand’; cf. Aesch. Pers. 1060 (without prep.), ἀκμῇ χερῶν; cf. also Pind. Is. VII. (VIII.). 37, ἀκμῇ ποδῶν (but Christ reads ἀκ-μὰν ποδῶν).

Soph. Ai. 1038, ὅτῳ δὲ μὴ τάδ’ ἐστὶν ἐν γνώμῃ φίλα (pleonastic and plastic). Aesch. Eum. 679, ἐν δὲ καρδίᾳ/ψῆφον φέροντες ὄρκον αἰδεῖσθε, is a little more than plastic.

#### X. Pronominal Expressions

1. Personal pronouns, v. *supra*, p. 201 f. IX. 6 ἐν = Lat. *penes*. Colloquial and familiar: Plat. Prot. 309 A, ὡς γ’ ἐν αὐτοῖς ἡμῖν εἰρησθαι ‘between ourselves.’

2. Demonstratives:

<sup>216</sup> Contrast Thuc. II. 64, νῦν τε μὴ ἐν ὑμῖν κωλυθῆ.

<sup>217</sup> But Plat. Apol. 28 A is quite different, οὐδὲν δὲ δεινόν, μὴ ἐν ἔμοι στῆ, ‘there is no danger lest it stop in my case.’

<sup>218</sup> This is one of the meanings of ἐν mentioned by Aristot. Phys. 210<sup>a</sup>. 21 ff.

<sup>219</sup> Cf. expressions in the Orr. cited by Lutz, p. 33.

Soph. Ant. 39, *εἰ τάδ' ἐν τούτοις*, ‘in these circumstances’;<sup>220</sup> cf. Xen. Hell. 5. 1. 4; Cyr. 3. 1. 1; 3. 3. 43 *et al.* *ἐν τούτῳ*, ‘meanwhile,’ as an introductory tag constant in Thuc. (more than 25 cases have been noted) cf. 7. 30, and Xen. (thirty-five times and more), Mem. 2. 1. 27, etc.; also Dem. 390. 156, etc. Ar. Plut. 399, *οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ*, ‘at this pass.’ Thuc. VII. 33. 6, *ἔπειδήπερ ἐν τούτῳ τύχης εἰσὶ*, ‘since they are at this point of fortune.’ Dem. 127. 65, *καίτοι μὴ γένοιτο μέν, ω̄ ἀνδρες Ἀθηναῖοι, τὰ πράγματ' ἐν τούτῳ*, ‘and yet, heaven grant that your affairs may not be in this condition’; etc.; ‘at this point,’ Xen. Cyr. 4. 2. 36 (cf. Thuc. 2. 8); cf. Plat. Prot. 310 D, *εἰ γάρ . . . ἐν τούτῳ εἴη*, ‘would that it were at this point, or, ‘that it depended on this thing’; ‘at this time’ Thuc. IV. 14. 2; Xen. Cyr. 4. 6. 1, 4; 5. 1. 7; ‘hereupon,’ Plat. Euthyd. 275 E, 276 E, Prot. 317 E, 350 D, *et al.* *ἐν τοῖσδε*, ‘under these circumstances,’ Soph. O T 893; (cf., w. noun 1319, *ἐν τοσοῖσδε πήμασιν*). *ἐν τῷ τοιῷδε*, ‘under such circumstances,’ Xen. Cyr. 3. 3. 35, 38, etc. So, frequently, *ἐν τοιούτοις*, Soph. El. 307; Andoc. I. 15. 118, *ἐν τοῖς τοιούτοις*; Lys. XX. 12; Plat. Rep. 524 A, B; Xen. Hell. 4. 8. 7 (no art.), etc., w. correl. *ἐν οἷς* following, Dem. 1483. 35 *et al.* *ἐν τοιούτῳ*, *ἐν τῷ τοιούτῳ*, often vaguely, with the same meaning, ‘under such circumstances, ‘in such a condition,’ ‘in such a strait or plight’: Thuc. III. 81; VII. 69. 2; cf. Ant. V. 93; Lys. XII. 13; Xen. An. 1. 7. 5; Cyr. 1. 4. 22; 6. 41; 4. 2. 21; Plat. Theaet. 198 E, Phileb. 38 A; 42 E; Lysis 212 C (*bis*); Rep. 470 D, 492 C, 563 A, 571 C, 572 A, 590 A; Legg. 676 B, etc. (cf. *ἐν οἷς infra*). Of place: Xen. Ages. 6. 7; Eq. 4. 1, etc.

### 3. Relatives:

*ἐν ὅσῳ*, ‘while,’ Ar. Pax 943, cf. Thuc. III. 81. 2; VIII. 61. 1; 87. 2, 4; Xen. Hell. 6. 5. 16; 7. 5. 4; Dem. 50. 37; 1212. 18; Antiphanes 136 K.; Sosipat. 21 K.; etc., ‘until,’ Thuc. III. 28. 1; 52. 3, etc.

*ἐν ω̄*, ‘while,’ Hdt. 6. 97 *et saepe*. (Cf. ib. 7. 26. 1 w. correl. *ἐν τούτῳ* following, so Xen. Hell. 4. 2. 13; 5. 2. 29; *et al.*) Thuc. VII. 51. 1; Xen. Hell. 4. 8. 1; An. 1. 10. 10; 2. 2. 15; 4. 2. 19; 5. 1. 17; 7. 1. 15 (cf. An. 1. 2. 20 ‘during this time,’ note lack of agreement w. logical antecedent *ἥμερας τρεῖς*); Cyr. 2. 2. 21; 4. 2. 18; Plat. Phaed. 67 A, *ἐν φῶ ἀν δῶμαν*.

<sup>220</sup>Jebb: the phr. *ἐν τούτοις* means either ‘in these circumstances,’ as here and in Plat. Phaed. 101 C, or ‘meanwhile,’ *inter haec*, as Plat. Symp. 220 B. The singular *ἐν τούτῳ* usually = ‘meanwhile,’ more rarely, ‘in this case’ (Thuc. 1. 37), cf. 1. 81, or ‘at this point’ (id. 2. 8).

*ἐν ᾧ*, instr. Xen. An. 2. 5. 17, 'by means of which.'

*ἐν οἷῳ*, Xen. Cyr. 3. 2. 12, *νῦν δὲ ὅρατε δὴ ἐν οἷῳ ἔστε*, 'in what sort of plight you are,' etc.

#### 4. *ἐν τοῖς* with superlatives, etc.:

Hdt. 7. 137, *τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι*, 'one of the most marvelous things'; Thuc. I. 6. 3, *ἐν τοῖς πρῶτοι* 'among the first'; VII. 19. 4; VIII. 89. 2; cf. p. 160; cf. VII. 24. 3, *μέγιστόν τε καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα*, 'one of the greatest and severest blows'; cf. Dinarch. I. 91. 11, *ἐν τοῖς πρότερον*; used w. feminine nouns with no change of gender, Thuc. III. 17, *ἐν τοῖς πλεῖσται δὴ νῆσοις*, 'about the greatest number of ships'; 82. 1, *διότι ἐν τοῖς πρώτη ἐγένετο* (sc. *ἡ στάσις*).

Also with adverbs: Thuc. VIII. 90, *ἐν τοῖς μάλιστα*, Lat. *ut qui maxime*, so Plat. Crito 52 A (*bis*); Theaet. 186 A; Symp. 173 B. *ἐν τοῖς μάλιστα τῶν τότε*; Thuc. VII. 71. 3, *ἐν τοῖς χαλεπώτατα*; cf. Plat. Crito 43 C; Meno 93 E; Epist. 358 C.<sup>221</sup>

### XI. Local Designations

#### 1. Noun of place omitted:

a. Sc. *χωρίῳ*: Archil. 26, *ἐν παλινσκίῳ*; Thuc. II. 81. 4, *ἔως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ*; so VI. 64. 1; cf. IV. 97. 3, *ἐν βεβήλῳ*, 'in an unconsecrated place'; Xen. An. 4. 8. 26, *ἐν σκλήρῳ*, 'in a rough or uneven place';<sup>222</sup> Cyr. 3. 3. 28, *οἱ μὲν Ἀσσύριοι . . . ἐστρατοπεδεύοντο . . . ἐν περιτεταφρευμένῳ μὲν καταφανεῖ δέ, ὁ δὲ Κύρος ὡς ἐδύνατο ἐν ἀφανεστάτῳ*, *et al.* b. Sc. *χώρᾳ*: Xen. Mem. 3. 5. 4, *οὐδὲ ἐν τῇ ἑαυτῷ*; cf. Plat. Euthyd. 279 B; Xen. An. 7. 7. 33, *ὡς ἐν πολεμῷ*; Cyr. 2. 1. 15, *ὑμεῖς καὶ ἔφυτε ἐν τῇ αὐτῇ ἡμῖν καὶ ἐτράφητε*; *et al.* c. Sc. *κλίνῃ*, of which the only suggestion is in the verb and the context and the gender of the art.: Plat. Symp. 185 D, *ἐν τῇ κάτω γὰρ αὐτοῦ τὸν λατρὸν Ἐρυξίμαχον κατακεῖσθαι*, 'for Eryximachus the physician was reclining on the couch below him.'

#### 2. Half phrases or tags (slightly familiar):

*ἐν ὁδῷ*, Hdt. 1. 114, *ἴπαξε δὲ μετ' ἄλλων ἥλικων ἐν ὁδῷ*; a little different is Thuc. II. 12, *ὅρῶντες σφᾶς ἥδη ἐν ὁδῷ ὅντας*, so 13. 1; Xen. Cyr. 4. 3. 13; 5. 3. 54 (*bis*). *ἐν τῇ παρόδῳ*, Thuc. I. 126. 11.<sup>223</sup>

<sup>221</sup>In late pr. also with positives, *ἐν τοῖς μάλα, πάνυ, σφόδρα, etc.* Dion. H. Ant. 1. 19, *ἐν τοῖς πάνυ μέγα τε καὶ ἀρχαῖον*, cf. 1. 60. v. H. §652; Kühn.-G. 349, b, 7, i. Matth. Gr. Gr. §289.

<sup>222</sup>Cf. Menand. Epitrep. 25 (Capps), *ἐν τῷ δάσει*; here the adj. really = a noun. In many such cases it is unnecessary to supply the noun.

<sup>223</sup>Cf. Polyb. 5. 68. 8; *κατὰ τὴν πάροδον* id. 22. 27 12, and as an adv. phr. = Lat. *obiter*, 'by the way,' 'cursorily,' *ἐκ παρόδου, ἐν παραδρομῇ* v. p. 182.

ἐν τρίβῳ, Hdt. 8. 140. 2, δειμαίνω ὑπὲρ ὑμέων ἐν τρίβῳ τε μάλιστα οἰκημένων τῶν συμμάχων πάντων, ‘since you, most of all the allies, live on the high road, the highway.’ Cf. Dion. II. 6. 34, σφίσι συμμαχεῖν ἐν τρίβῳ τοῦ πολέμου κειμένοις.

ἐν πόρῳ, ‘in the passage-way’ (of ships): Hdt. 7. 183, ἐὸν ἐν πόρῳ μάλιστα; so Thuc. I. 120; VI. 48, ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῆ εἶναι αὐτοὺς τῆς Σικελίας (L. and S. ἐν προσβολῇ εἶναι, ‘to be a general place for ships to touch at’); cf. Hdt. 8. 76 (where the battle was fought), ἐν γὰρ δὴ πόρῳ [τῆς] ναυμαχίῃς.

Cf. ἐν στίβῳ, which might easily have become a phr. but did not: Eur. Ion 351, ἦν δὲ σταλαγμός ἐν στίβῳ τις αἴματος (purely lit.); cf. I. T. 67, ὥρα, φύλασσε μή τις ἐν στίβῳ βροτῶν, ‘look, watch, that no one be in the path.’ But κατὰ στίβον w. slight id. touch, ‘to be on the path of some one,’ i. e., ‘in pursuit,’ Hdt. 5. 102; cf. 4. 122; 9. 59 *et al.* (cf. Ap. Rhod. 1. 1253 *al.*)

ἐν ὅχλῳ, ‘in a crowd,’ Xen. Symp. 2. 18; An. 5. 4. 34, ἐν τε γὰρ ὅχλῳ ὄντες ἐποίουν ἀπέρ (ἀν) ἀνθρωποι ἐν ἐρημίᾳ ποιήσειν; Plat. Gorg. 458 E, 459 A (*bis*), etc., cf. ἐν πλήθει 456 C.

Ar. Eq. 771, κατακνησθεῖν ἐν μυττωτῷ, (nearly lit.).

3. Places in the Athenian market colloquially named from the articles sold:<sup>224</sup> ἐν τοῖς ιχθύσιν, Ar. Vesp. 789; Antiphan. 125 K.; Alexis 56 K.; id. 78 K. Cf. Ran. 1068 περὶ (or παρὰ) τοὺς ἰχθῦς. ἐν τοῖς λαχάνοισιν, Ar. Lys. 557, v. *infra*; Alexis 46 K. ἐν τοῖς λύχνοισι, Cratin. 196 K. ἐν ταῖς μυρρίναις, Ar. Thesm. 448. ἐν τῷ μύρῳ, Ar. Eq. 1375; Pherecr. 2 K.; Polyzelus 11 K.; Alexis 60 K. ἐν τοῖς στεφάνοις, Antiphan. 83 K. ἐν τοῖς στεφανώμασιν, Ar. Eccl. 303. Pherecr. 2 K. ἐν ταῖσι χύτραις καὶ τοῖς λαχάνοισιν, Ar. Lys. 557.

*Similiter* of the theatre: Dem. de Cor. 234. 28, ἀλλ' ἐν τοῖν δυοῖν ὁβολοῖν ἐθεώρουν ἄν, ‘in the two-obol seats.’

4. Omission of article: (w. familiar and frequent nouns of place, mainly tags).

ἐν ἀγορᾷ: Ar. Ach. 21, οἱ δ' ἐν ἀγορᾷ λαλοῦσι, cf. 533, (but w. art. 728, 838, 848, 855); Eq. 293, ἐν ἀγορᾷ κάγω τέθραμμα; cf. 1009, 1245, (but 677, 1258, 1373 w. art.); Nub. 1055, εἰτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις; Vesp. 492,<sup>225</sup> 1372; Plut. 787, frg. 111; Thuc. V. 47. 11 (cf.

<sup>224</sup>Cf. other preps., *eis* v. p. 131, *ek*, v. p. 81, v. Blaydes ad Ar. Eq. 1375, Vesp. 789. For the custom cf. “Shoe Lane” in modern Athens.

<sup>225</sup>v. Starkie for criticism of the statement of Meisterhans, *Gram. Inschr.* p. 187, ‘attische Lokalnamen, welche die Geltung von Eigennamen haben, stehen in der klassischen Zeit gewöhnlich ohne Artikel, so ἀγορά, ἀκρόπολις, βουλευτήριον, νεώριον,

w. art. in same paragr.); Xen. Hell. 5. 2. 29, *ἐν τῇ ἐν ἀγορᾷ στοᾶ*; Plat. Apol. 17 C; Gorg. 447 A; Hipp. Min. 368 B, *ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις*; Rep. 371 C, *καθήμενος ἐν ἀγορᾷ* (with a slight suggestion in the Greek of sitting idle); cf. D, *ἰδρυμένους ἐν ἀγορᾷ*; Legg. 762 C, 874 A, 881 C, 917 B, 935 B. Antiph. 190 K.; 253 K, *πᾶσι τοῖς κήρυξιν ἐν ἀγορᾷ φράσαι (τι)*; Hyper. V. IX. 19; Dem. 446. 330; 1068. 57; 1258. 7; 1266. 31; Dinarch. I. 95. 43; Philemon 100 K., etc.

*ἐν ἀγρῷ*, Ar. Pax 1249; frg. 387. 2 K.; Lysias I. 20; XX. 11; XXXII. 8; Xen. Mem. 2. 9. 4, *ἢ τι ἄλλο τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς τὸν βίον*; Plat. Rep. 372 C (pl.); Legg. 844 C; Dem. 1247. 4 (*ter*); 1276. 17; 1278. 23; 1319. 65; Anaxilas 16 K. *τρέφω γὰρ ἐν ἀγρῷ χωρίον*; Philemon 71. 6 K.; 103 K., etc. *ἐν αἰγιαλῷ*, Xen. Hell. 2. 1. 25, also *ἐν λιμένι*.

*ἐν ἀκοροπόλει*, Andoc. I. 6. 42; Xen. Hell. 6. 4. 20; Plat. Meno 89 B; Isae. V. 42; Dem. 741. 129; 771. 4 *et al.* (Frequent in inscr. Dittenb. *Syll.<sup>2</sup>* 88. 21 *et saepe*).

*ἐν ἄστει*, Ar. Av. 494; Andoc. I. 7. 45; Isocr. VII. 68, *τῶν ἐν ἄστει μεινάντων* (tech. of the oligarchical party at the time of the expulsion of the Thirty, so often in Lysias, etc.); Xen. Hell. 2. 4. 24; 3. 5. 9; Plat. Phaedr. 227 B; Legg. 844 C, 848 E, 849 A, 954 D; Epist. 324 C; Dem. 1238. 8; 1276. 17; Isae. V. 29; VI. 33; VIII. 35; XI. 44; Aeschin. I. 43, (tech.) *Διονύσια τὰ ἐν ἄστει, et al.*; ib. 98; III. 41, 46; Dinarch. I. 99. 69, etc.

*ἐν βουλευτηρίῳ*, Plat. Gorg. 452 E, etc. *ἐν βουλῇ*, Ar. Eq. 722 *et al.* *ἐν γαίᾳ*, Ar. Av. 1064; *ἐν γῇ*, Plat. Soph. 265 C; Pol. 271 B, 274 A; Rep. 529 C; Tim. 52 B, *et saepe al.*

*ἐν δαπέδῳ*, 'on the floor' (cf. Od. 11. 577, 'on the ground'), Xen. Oec. 8. 17. *ἐν δικαστηρίῳ*, Xen. Hell. 1. 7. 2, 22; Plat. Phaed. 63 B; Gorg. 452 E; Legg. 935 B; Aeschin. I. 45, 65, etc.

*ἐν δόμοις*, Aesch. Pers. 776; Ag. 606, 1397; Cho. 101, 348, 537, 654, 805; Eum. 723, etc. *ἐν δόμοισιν*, Ar. Ach. 543, etc. Cf. *οἴκῳ, infra*. *ἐν δώμασι*, Pind. Py. IV. 113; Bacchyl. V. Col. 11. 173.

*ἐν ἐκκλησίᾳ*, Xen. Hell. 2. 2. 16; Plat. Gorg 452 E, 456 B *et al.*

*πόλις* (in der Bedeutung *Burg von Athen*), *πρυτανεῖον*. Starkie notes that this is too broad a statement, for they invariably take the article except after *local* prepositions, and even then, in Comedy motives of convenience dictated whether the article should be present or absent. He adds a complete account of the evidence in Aristophanes; but his citation of *ἐν ἀγορᾷ* Eq. 1371 should be 1373 and the text is is doubtful, R has the article; to *πόλις* (=Acropolis) should be added *ἐκ πόλεως*, Eq. 1093. He finds no instance in Ar. of the art. w. *πόλις* in this sense after a local prep. v. also Gildersleeve, *Syntax*, Pt. II. §569.

ἐν θαλάττῃ, Ar. Ach. 534 (so ib. ἐν ἡπείρῳ); Eq. 610; Xen. Cyr. 1. 6. 21; Plat. Ion 540 B; Rep. 529 C; Legg. 707 A; Aeschin. Ep. 1. 4 *et saep.*

ἐν μεσογείᾳ, μεσογαίᾳ, Xen. Hell. 4. 7. 1; VII. 1. 8; Plat. Phaed. 111 A. ἐν μακάρων νήσοις, Ar. Ves. 639; Plat. Menex. 235 C (which Starkie thinks a reminiscence of Ves. 639); Rep. 519 C. (Cf. ἐκ, εἰς, Gorg. 523 B *et al.*)

ἐν οἰκίᾳ, Ar. Ach. 975; Xen. Oec. 8. 18; Cyr. 7. 5. 34; 8. 5. 7; Plat. Legg. 808 A, 931 A, (*bis*); Anaxandr. 28 K., etc.

ἐν οἴκῳ, οἴκοις, sing.: Archil. 62. 5, μήτε νικηθεὶς ἐν οἴκῳ καταπεσῶν ὁδύρεο; Hes. Op. 364, οἵδε τό γ' εἰν οἴκῳ κατακείμενον ἀνέρα κῆδει. Aesch. Cho. 579, τὰν οἴκῳ; Antiphon II. A. δ. 8; Xen. Hell. 1. 5. 16, οἱ δὲ ἐν οἴκῳ Ἀθηναῖοι; so 7. 1; Cyr. 1. 6. 12, οἱ ἐν οἴκῳ οἰκέται, etc., pl.: Aesch. Sept. 773; Eum. 417; Soph. O T 112, ἐν οἴκοις ἦν ἄγροῖς, etc.

ἐν ὁρατῷ, Plat. Phaed. 80 C, τὸ μὲν ὁρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κείμενον; Rep. 529 C.

ἐν πανηγύρει, Aesch. Ag. 845.

ἐν Πειραιῇ, Ar. Pax 145, 165, *et al.* ἐν Πειραιᾳ, freq. in Orr., Lys. XIII. 82, etc.; Plat. Ep. 324 C; Din. I. 99. 69, etc.

ἐν πρυτανεῖω, Ar. Pax 1084; Plat. Apol. 36 D, 37 A; Dem. 446. 330; Din. I. 95. 43; 103. 101, etc.

τοῖς ἐν πρῷρα . . . τοῖς ἐν πρύμνῃ, Xen. An. 5. 8. 20.

ἐν Πυθοῖ, Plat. Gorg. 472 A, etc.

ἐν πυκνῷ, Ar. Eccl. 243 (but εἰς w. art. 281, 283, 384).

ἐν πύλαις, Aesch. Sept. 160, 213, 249, 376, cf. πρὸς c. dat. 377, 456, 462, 500, 570, cf. 56, πρὸς πύλας; ἐκ 476; expansion, 33, 58, πυλῶν ἐπ' ἔξοδοις, so Eur. Rhes. 514; ἐν c. dat. Eubul. 15 K.

Xen. Symp. 2. 18, καὶ χειμῶνος μὲν ἐν στέγῃ ('in my chamber') γυμνάσουμαι, ὅταν δὲ ἄγαν καῦμα ἔη, ἐν σκιᾷ ('in the shade').

ἐν στρατιᾷ, Xen. Cyr. 1. 6. 17 *et al.*

τοὺς ἐν μακρῷ τείχει, Andoc. I. 7. 45.

ἐν Φρεαττοῖ, tech. of a court in the Peiraeus for trial of homicides, in which the defendants were on board ship, the judges on shore, Dem. 645. 77, δικαστήριον ἄλλο . . . τὸ ἐν Φρεαττοῖ; cf. 646. 78; Arist. Pol. 1300<sup>b</sup> 29.

5. Fig. and semi-tech. of citation of an author or his work:

ἐν Αἰσχύλῳ, Ar. Lys. 188; ἐν Ὁδυσσείᾳ, Plat. Phaed. 94 D *et al.* ἐν Ἰλιάδι, Plat. Ion 539B (cf. ἐξ in D). Cf. Diels, *Vorsokr.*<sup>2</sup> 642. 12, ἐν πάλαι ταῦτα, of a quotation from an ancient author.

6. Descriptive prep. phr.:

Plat. Gorg. 516 E, Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι, Miltiades, the hero at Marathon.'

*τὰν Σάμω*, Ar. Vesp. 283, καὶ/τὰν Σάμω πρῶτος κατείποι ‘he was the first to tell you what was going on at Samos,’ a type of phr. of which a few examples will serve as illustrations. Cf. *τάπι Θράκης*, which is more of a phr. historically, Vesp. 288 (v. Starkie, ἐπὶ Θράκης, of the Thracian border), Av. 1369, cf. Pax 283, etc. Cf. *τὰν Οράκη*, Dem. 391. 161, etc.<sup>226</sup> and similar expressions cited above XI. 4. *τὰ ἐν παλαιστρᾳ* Xen. Reip. Lac. 2.

### XII. *Phrases of Comparison*

ὦσπερ ἐν is frequent to mark the field of metaphor, so sometimes ὡς ἐν, οἷον ἐν:

a. From the field of games: Eur. Suppl. 409, ἐν μὲν τόδ' ἥμιν, ὦσπερ ἐν πεσσοῖς, δίδως/κρεῖσσον ‘you have given our side a better piece, as at chess.’ Cf. Arist. Pol. 1253.<sup>a</sup> 7, ἄξυξ ὡν ὦσπερ ἐν πεττοῖς (this passage is not yet satisfactorily explained, v. Newman *ad loc.*). Cf. as a variant Ar. Eccl. 987, 988, τῷ βουλομένῳ γε, κατὰ τὸν ἐν πεττοῖς νόμον. /ἀλλ’ οὐδὲ δειπνεῖς κατὰ τὸν ἐν πεττοῖς νόμον.

ὦσπερ ἐν πτώσει κύβων, Plat. Rep. 604 C.

b. From painting: Aesch. Ag. 241, πρέπουσά θ' ὡς ἐν γραφαῖς; so Eur. Ion 271, δίδωσι δ', ὦσπερ ἐν γραφῇ νομίζεται; so Eur. Phoen. 129, γίγαντι γηγενετῷ προσόμοιος/ἀστερωπὸς ἐν γραφαῖσιν.

c. From various fields:

Xen. Hell. 3. 2. 4, ὦσπερ ἐν αὐλίῳ σηκασθέντας.

Plat. Rep. 421 B, ὦσπερ ἐν πανηγύρει ἀλλ’ οὐκ ἐν πόλει ἑστιάτορας εὑδαλμονας, ‘as at a festival,’ etc. Cf. 641 E, οἷον ἐν πανηγύρει κατασκηνᾶσθαι.

Plat. Phaedr. 255 D, ὦσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἔαυτὸν ὥρων λέληθε, etc.

d. ὡς ἐν introducing an expression with adv. force:

Plat. Gorg. 512 C, ὡς ἐν ὄνειδει ἀποκαλέσαις ἄν μηχανοποιόν, ‘you would call him an engineer as a term of reproach,’ ‘sneeringly’; cf. Rep. 431 A, ὡς ἐν ὄνειδει ψέγειν. Cf. ἐν ὄνειδει *supra*, p. 194. Cf. Rep. 389 B, ὡς ἐν φαρμάκου εἴδει ‘by way of medicine’ (quoted without ὡς, 459 D); cf. Rep. 414 A, ὡς ἐν τύπῳ, μὴ δι’ ἀκριβεῖας, ‘in outline,’ ‘in general,’ cf. Arist. Pol. 1323.<sup>a</sup> 10, Eth. N. 1129.<sup>a</sup> 11 *et al.* v. *supra*, p. 179, so ὡς ἐν κεφαλαίῳ v. p. 179, etc.

<sup>226</sup>v. Gildersleeve, *Syntax*, Pt. II, §554.

*XIII. Expansions and tags*

Phrases for 'in battle,' 'in the crisis' or 'the rout of battle':

Aesch. Ag. 439, *ἐν μάχῃ δορός* (cf. Soph. Ant. 674, *σὺν μάχῃ δορός*,<sup>227</sup> and Eur. Cycl. 5, *ἀμφὶ γηγενῆ μάχην δορός*). Aesch. Ag. 1237, *ώσπερ ἐν μάχῃς τροπῇ* (cf. other cases of *ώσπερ* *ἐν* to mark a metaphor, p. 208); Soph. Ai. 1275, *ἐν τροπῇ δορός*, i. e., 'in the rout caused by the spear,' so Eur. Rhes. 82; different is 116 of one army definitely in rout, *πῶς γὰρ περάσει σκόλοπας ἐν τροπῇ στρατός*; Soph. Ant. 670, *δορὸς ἐν χειμῶνι* 'in the storm of battle.'

<sup>227</sup>Text doubtful; some read *συμμάχου*.

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